

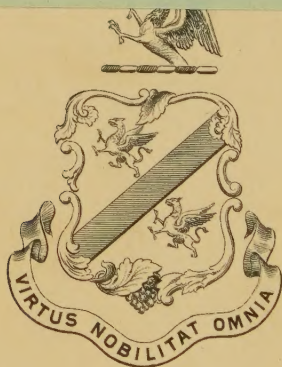
Class 232Q

Book R5614

General Theological Seminary Library

CHELSEA SQUARE, NEW YORK

PRESENTED BY



STETSON

C.R. Stetson.

Washington
1904

HUMAN NATURE
A REVELATION OF THE DIVINE

By the same Author.

STUDIES IN THE CHARACTER OF CHRIST.

3s. 6d. (*Longmans.*)

'The addresses may well be regarded as an illustration of one of the best results of the Oxford Movement—namely, that it has led men back to the portrait of the Gospels. That is what Mr. Robinson has done, and it is a valuable piece of work.'—*GUARDIAN*.

NIGERIA, OUR LATEST PROTECTORATE.

Crown 8vo. 5s. (*Horace Marshall.*)

'We can strongly recommend the volume to all those who are interested in West African subjects. It is profusely and excellently illustrated.'
ATHENÆUM.

HAUSALAND ; or, Fifteen Hundred Miles through the
Central Sudan.

Third and Popular Edition. 2s. 6d. (*Sampson Low.*)

'A book of singular and, indeed, unique interest, being an account of an expedition through a portion of the Central Sudan . . . more unfamiliar than any other region of the Dark Continent.'—*DAILY TELEGRAPH*.

MOHAMMEDANISM : HAS IT ANY FUTURE ? With
an Introduction by the LORD BISHOP OF RIPON.

1s. 6d. (*Wells Gardner.*)

A series of lectures containing a reasoned and temperate examination of the claims of Islam. . . The writer strives to be impartial and is certainly instructive.'—*TIMES*.

SPECIMENS OF HAUSA LITERATURE. With Native
MSS. reproduced by photography, and with Translation
and Notes.

10s. *Cambridge University Press.*

HUMAN NATURE

A

REVELATION OF THE DIVINE

A SEQUEL TO
'STUDIES IN THE CHARACTER OF CHRIST'

BY

CHARLES HENRY ROBINSON, M.A.

CANON MISSIONER OF RIEON

LONGMANS, GREEN, AND CO.

39 PATERNOSTER ROW, LONDON

NEW YORK AND BOMBAY

1902

All rights reserved

100613

232 Q

R 561 h

MAJESTY CONT. NO.

YRABILL

NOBY WEN

CONJUGI DILECTAE
OPUS DEDICO QUOD CONSILIO SAGACI
INDEFESSA SOLLICITUDINE
ETIAM VIRIBUS AEGRITUDINE FRACTIS
INFRACTA SPE
INDESINENTER PROMOVEBAT

PREFACE

THE present volume is intended as a sequel to 'Studies in the Character of Christ,' the object of which was to show that the existence of this Character, as portrayed in the Gospels, is the strongest evidence that can be adduced in support of the Christian Faith. Its publication called forth a number of kindly criticisms, both from those who agreed with the line of reasoning adopted and from others to whom it appeared inadequate, or even misleading.

The *first part* of the present volume consists of further 'Studies' in the Character of Christ. In these I have tried to develop the former thesis and, at the same time, to discuss some of the objections which this line of argument has called forth.

In chapter vi. the treatment of the
vii

PREFACE

subject has involved several references to the doctrine of the Atonement, and to certain explanations of the doctrine which have at different times been put forward. In order to guard against any misunderstanding, it should be stated that these references, if read apart from their context, or if interpreted as part of a complete theory of the Atonement, would convey an entirely different impression to that which I wish to give.

The *second part* is an attempt to show that the argument for the inspiration of the Old Testament rests upon internal, rather than upon external, evidence, and is of a similar kind to that previously considered in reference to the New Testament; that in both cases the unique character of the revelation of God and of man, which they contain, is the one convincing proof of their divine origin. In the sketch of the results of Old Testament criticism contained in chapter ii., my desire has been, not to offer any opinion as to the credibility of these results, but to point out to those who hold

PREFACE

the most conservative views, or who have the task entrusted to them of teaching those who hold them, that, should these results ever be completely established, the divine origin of the Old Testament would be rendered more certain and more obvious than is even now the case.

The *third part* contains Studies in Worship and consists of addresses which have been given, on several occasions, at Quiet Days for Clergy. It has seemed best not to recast the form in which they were delivered, even for the sake of establishing their connection with the previous studies, for fear lest they should thereby lose their devotional character. The object of the first two sections is to show that human nature is a revelation of the divine ; the object of the last is to dwell upon the natural outcome of this revelation. All true worship involves a suggestion of the Incarnation, and is, whether consciously or not, a looking out and demand for it ; and conversely, the study of God, incarnate in human nature, should tend to

PREFACE

make worship more intelligible and therefore more real. This fact, viz. that worship is only possible on the assumption that there is something in the worshipper akin to that which he worships, has been recognised alike by heathen and by Christian teachers. Ferishtah is represented by Browning as saying :

Whom have I in mind,
Thus worshipping, unless a man, my like
Howe'er above me? Man, I say, how else,
I being man who worship?

Of the many friends to whom I have been indebted, I would wish to express my special gratitude to the Bishop of Worcester and to the Archdeacon of Manchester, for several most helpful suggestions in reference to the first two parts of this volume, and to Mr. F. E. Bennett, of Shrewsbury, for invaluable assistance in reading and correcting the MS. for the press.

RIPON, *May* 1902.

N.B.—The quotations from Holy Scripture are from the Revised Version.

CONTENTS

PART I

STUDIES IN THE CHARACTER OF CHRIST

CHAPTER I

INTRODUCTORY

	PAGE
Sketch of argument in previous volume—Further development of the argument—Combination of optimism and pessimism in the character of Christ—Persian legend concerning Christ—His claim to be the possessor of miraculous powers, combined with self-restraint in their use	I

CHAPTER II

INTRODUCTORY, CONTINUED

Christ's appreciation of Woman and His demand to receive for Himself love superseding the love for Women—The position of Woman at the Christian era—Results of Christ's teaching upon the status of Woman—Combination in Christ's character of strictness and laxity, and of gentleness and severity—Sinlessness does not necessarily imply divinity—Was Christ a spiritual genius?—His repudiation of the title 'good' and His admission that 'the Father'

CONTENTS

	PAGE
was greater than Himself—The appeal which Christ's character makes to Indians	19

CHAPTER III

CAN THE CHARACTER OF CHRIST BE DISENTANGLED FROM THEOLOGY?

Statement of objection—Attempts which have been made to exhibit Christ as man without reference to His claims to be divine—Failure and success of such attempts—The conclusion that Christ's character is divine is of the nature of an induction—The possibility of judging His character by the standard which it itself creates	42
--	----

CHAPTER IV

THE SELF-SACRIFICE OF CHRIST CONDITIONED BY HIS FORESIGHT

Can perfect fortitude be predicted of one who was possessed of supernatural foresight?—Divinity and humanity intermingled in all men—Connection between foresight and fortitude—Illustrations of Christ's foresight and of its limitations—His foresight of the resurrection—Scope for fortitude proportionate to power of sympathy—The inspiration to be derived from Christ's fortitude	53
---	----

CHAPTER V

THE EXAMPLE OF OTHER MEN COMPARED WITH THAT OF CHRIST

Comparison between the unselfishness of Christ and that of other men, <i>e.g.</i> the Nihilists—The life of Christ offers an explanation of all other noble lives	
---	--

CONTENTS

	PAGE
—These in turn help us to understand His life— Martyrs for the creed of social democracy—A man's character must be considered as a whole—Use of the word 'unselfish'—Hindu reformers and the character of Christ	75

CHAPTER VI

HUMAN SAINTS MORE INSPIRING THAN A GOD-MAN

Difficulty suggested by the fact that the life of a human hero appeals to men more directly than that of a God-man—The power to copy from a master- piece, <i>e.g.</i> of painting, requires to be developed— The study of other lives helps to explain the life of Christ—Failure to interpret aright His life tends to produce saint-worship	90
--	----

CHAPTER VII

THE DEATH OF CHRIST INSEPARABLE FROM HIS LIFE

If Christ's death was of the nature of a transaction between Himself and God, the connection between His life and ours becomes incomprehensible—The answer to this difficulty given by the Unitarian— The alternative reply—Legal interpretations of the doctrine of the Atonement—New Testament use of the word 'ransom'—The doctrine of substitution— We are 'saved by His life'	100
---	-----

CHAPTER VIII

THE EXISTENCE OF THIS CHARACTER—ITS COR- RELATION WITH OTHER FACTS

The evidence, so far adduced, unscientific?—Impossi- bility of correlating the existence of such a character

CONTENTS

	PAGE
with any established fact—The evidence afforded by history and by the fact that the Gospel description of Christ harmonises with our own ideals—Utilitarianism and hedonism incapable of explaining nobility of human nature—The character of Christ interprets Man to himself—By postulating the Incarnation we can explain the new force which has appeared in human history—Difficulties suggested by details of Christ's teaching—Faith will prove to be justified by its result—Illustration afforded by astronomy . . .	116

CHAPTER IX

CONCLUSION

The practical results which should follow from the study of Christ's character—The study of His portrait should lead us on to the vision of Himself—The Holy Spirit revealed as the Spirit of the incarnate—Human character, like an obliterated painting, to be restored by a contact with the original design—The Face of incarnate love	131
--	-----

PART II

THE UNIQUE CHARACTER OF THE REVELATION OF GOD AND MAN IN THE OLD TESTAMENT REGARDED AS A PROOF OF ITS DIVINE ORIGIN

CHAPTER I

INTRODUCTORY—STUDIES IN THE OLD TESTAMENT

Knowledge of results of Old Testament no longer confined to students—Prevalent misunderstanding in regard to uniformity of inspiration of Old Testament

CONTENTS

	PAGE
—Spiritual teaching could only have been given to primitive man in the form of stories—The teaching independent of the literal accuracy of these stories—Two arguments available for inspiration of Old Testament, viz. the authority of Christ, and the impossibility of accounting for origin of its teaching except on the hypothesis of a divine source—Christ's references to the Old Testament—Difficulties created by the apparently immoral teaching of parts of the Old Testament—Destructive criticism to be avoided—Rearrangement of order of the books	143

CHAPTER II

A SKETCH OF THE RESULTS OF OLD TESTAMENT TEACHING

Results of Old Testament criticism as agreed upon by moderate critics—Slow growth of criticism—Gradual development of the writings now included in the Old Testament—The date and composition of the several books	171
--	-----

CHAPTER III

THE UNITY OF GOD

The Hebrews slow to adopt a strictly monotheistic creed—Illustrations of the gradual growth of monotheism	193
---	-----

CHAPTER IV

MORALITY A NECESSARY CHARACTERISTIC OF GOD

The conception of God's character in the early portions of the Old Testament far removed from that in the later portions—The character of God in the Koran	
--	--

CONTENTS

	PAGE
compared with its representation in the early portions of the Old Testament—God regarded as a capricious Being—Hebrew morality compared with that of ancient Egypt, and of other countries . . .	205

CHAPTER V

THE DIVINITY OF HUMAN NATURE AS REVEALED IN THE OLD TESTAMENT

The teaching in Genesis i. represents the climax of the Old Testament revelation, not its starting-point—Contrast teaching in Jewish Targums—Gradual purification of the anthropomorphic teaching of the Old Testament—Illustrations of the rising conception of human nature—The present degradation of man not an argument for despair . . .	219
--	-----

CHAPTER VI

THE RECOGNITION OF A CONTINUOUS PURPOSE IN HISTORY

The doctrine of a national destiny and of a universal providence developed nowhere else than in the Old Testament—Illustrations of this doctrine . . .	234
--	-----

CHAPTER VII

TENDENCY OF MODERN CRITICISM

Meaning of the word 'inspiration'—Modern criticism claims to have rendered possible a more direct application of the teaching of the Old Testament to the circumstances of the present day—Results produced by the older methods of interpretation—The Old Testament the clue to the interpretation of modern history . . .	244
---	-----

CONTENTS

PART III

STUDIES IN WORSHIP

CHAPTER I

WHY 'WE ASSEMBLE AND MEET TOGETHER'

	PAGE
The meaning and object of Christian worship—The gradual decline of public worship in England—The teaching of the Prayer-book—Why 'we assemble and meet together'—Worship as understood by the Eastern Christians—Worship involves a public profession of faith, and serves as a bond of union with the universal Church.	251

CHAPTER II

'TO ACKNOWLEDGE OUR SINS BEFORE GOD'

Repentance the necessary preparation for worship—The importance of repentance illustrated by the teaching of S. John the Baptist in the wilderness, S. Peter at Jerusalem, S. Paul at Athens, and of Christ Himself—The meaning of repentance as explained by the teaching of the Catechism—Repentance unconnected with any particular state of feeling	272
---	-----

CHAPTER III

'TO RENDER THANKS FOR THE GREAT BENEFITS RECEIVED'

The object of human existence according to Jewish tradition—S. Paul's teaching in regard to the duty	
--	--

CONTENTS

	PAGE
of thanksgiving—Thanksgiving in a Jewish synagogue—The habit of thanksgiving productive of confidence and strength—Experience of Jehoshaphat—The duty of thanksgiving in view of the difficulties and sorrows of life	296

CHAPTER IV

‘TO SET FORTH HIS MOST WORTHY PRAISE’

Distinction between praise and thanksgiving—Praise illustrated by the language of the Prayer-book—The teaching of the book of Daniel—Browning’s ‘Boy and the Angel’—Praise an element of the worship of heaven—Habit of praise amongst the early Christians	312
---	-----

CHAPTER V

‘TO HEAR HIS MOST HOLY WORD’

Attitude of our Church towards the study of Holy Scripture, compared with that of other Protestant bodies and the Church of Rome—Her teaching in regard to inspiration—Method of Bible-reading recommended by the Church—The relation between the Bible and the Prayer-book	325
---	-----

CHAPTER VI

‘TO ASK THOSE THINGS THAT ARE REQUISITE AND NECESSARY’

Prayer corresponds to a universal want—The Prayer-book a manual of intercession—Effect of intercessory prayer upon our own lives and those of others	336
--	-----

CONTENTS

CHAPTER VII

'THE THOUGHTS OF OUR HEARTS'

	PAGE
The control of thought an essential qualification for worship—Illustrations from the language of the Prayer-book—The influence of a man's thought upon his character and upon the character of others— Conclusion	346
INDEX	359

ERRATUM.

P. 63, line 18, *for* 'is' *read* 'are.'

Pp. 172, 178 (footnotes), *for* 'Teaching' *read* 'Preaching.'

PART I

STUDIES IN THE CHARACTER OF CHRIST

B

CHAPTER I

INTRODUCTORY

The spiritual character of Christ is more wonderful than the greatest miracle.'—*Tennyson*.

THE 'Studies in the Character of Christ,' to which the first section of this book is a sequel, was an attempt to show that the portrait of Christ, contained in the Gospels, is itself the strongest argument that can be adduced in support of the truth of the teaching which has been attributed to Him. A short sketch of the argument there developed will enable us to enter upon a detailed consideration of certain practical difficulties suggested by this method of reasoning, and to draw out at greater length the conclusions which its acceptance involves.

The argument there developed was briefly this. The appeal which the character of Christ makes is independent of all other evidence. It assumes no preliminary belief in any miraculous occurrences, nor in the

STUDIES IN THE CHARACTER OF CHRIST

authenticity of any part of the Bible. It does not ask us to suppose that the Gospels were written at any special time, or by any particular individuals, nor even that the Christ of history ever existed. The argument for the truth of Christianity, drawn from the character of Christ, demands no further assumption than the present existence of the portrait of Christ, an assumption which cannot, strictly speaking, be called such at all. The Gospel portrait of the Christ, whatever explanation of its origin we may provisionally adopt, exhibits a combination of qualities, which, had we not this description before us, we should unhesitatingly have declared to have been impossible. As instances of this unique combination we noticed—a child-like humility, together with pretensions loftier and more far-reaching than those made by any other human being—a claim to absolute sinlessness, together with the absence of any pretension to merit founded on such a claim—a sympathy¹ with

¹ Contrast the general description of Eastern character given by Meredith Townsend in *Asia and Europe*: “The substantial difference,” said a great pundit once to me, “between the English and us is not intellectual at all. We

INTRODUCTORY

the smallest details of human life, together with the consciousness that He was entrusted with a mission which had for its object the regeneration of the whole human race—an almost unearthly dignity, together with the humble and commonplace associations, such as would naturally be connected with the life of a Galilean peasant—an entire lack of excitement, haste, or impatience, together with the knowledge that His message had been rejected by His fellow-countrymen, and that He was regarded by them, or at least by their representatives, as an impostor.

We further noticed the combination of teaching, confessedly original, alike from a Jewish and heathen standpoint, with the narrowest and least inspiring surroundings—of liberal principles, centuries in advance of His own time, with the refusal to allow the use of force to hasten their realisation—and

are the brighter, if anything, but you have pity and we have not.”’ Again : ‘Want of the power of sympathy is the root of all evil (in the Eastern character), the ultimate cause of all the tyrannies, the massacres, and the tortures, which from the first have disgraced Asiatic life, and which, as we see alike in Turkey and in China, still continue,’ pp. 96 and 15.

STUDIES IN THE CHARACTER OF CHRIST

of unequalled courage, with a meekness, then universally associated with cowardice and weakness. Lastly, we saw that the perfect unselfishness of Christ might be regarded as an independent proof of His Divine origin.

We then went on to show that the existence of the picture of a perfect life implies, either the perfection of the artist, or of his original ; but this life was too wonderful to have been invented, too contrary to human experience to have been the normal result of human nature and of His surroundings. We have no other way of expressing our conviction of this than by the use of the word Divine as a description of Christ. We mean that the facts cannot be accounted for, and have never been plausibly accounted for, except on the supposition that the Creator's force and mind, of which human nature is the ordinary manifestation, found in Him an unique manifestation, complete so far as the human limitations of that manifestation permitted.

We afterwards showed that the force of the argument, thus developed, is increased by the fact that this character is capable of reproduction, and by the further fact that the

INTRODUCTORY

religion inseparably connected with it affords the only perfect satisfaction of the deepest needs of human nature.¹ Lastly, we endeavoured to prove that the character of Christ is a prophecy of what man, not as an individual, but as a body, may become, and that Christ's Church is in a very real sense the continuation of the Incarnation, and as the Church grows towards perfection the Christ grows evermore towards completion.

A little later we shall consider in detail some of the objections which have been most frequently suggested, to those unable to accept the Christian faith, by this attempt to treat the description of the human character of Christ as a proof of the reality of His Divine nature and as the goal to which all humanity may aspire. But, before doing so, let us develop the argument already stated in one or two further points.

Notice first, in the description given of Christ's character, the combination of a

¹ Cf. words of S. T. Coleridge: 'Evidences of Christianity! I am weary of the word. Make a man feel the want of it; rouse him, if you can, to the self-knowledge of the need of it, and you may safely trust it to its own evidence.'—*Studies in Poetry and Philosophy*, J. C. Shairp, p. 210 sq.

strange and persistent *optimism* with a consciousness of the heinousness of sin, and an oppressive sense of impending evil, such as would naturally have produced the lowest *pessimism*. Though, as S. John says, 'He needed not that anyone should bear witness concerning man, for He Himself knew what was in man ;'¹ though He understood the treachery and sin of the human heart better than any of His contemporaries ; so far was this knowledge from producing in Him anything like misanthropy, that He was constantly detecting good, or giving men credit for good, which, though it proved in the issue to have a real existence, was so far obliterated that nothing short of an omniscient love could have discovered it. He could recognise possibilities of good in the prostitute, the thief, or the despised and often despicable publicans, one of whom He called to be His apostle, whilst He invited another to entertain Him in his own house. Even in the presence of flagrant and irretrievable sin, He could anticipate a future of purity and goodness ; as we may see from His

¹ Chap. ii. 25.

INTRODUCTORY

words to the woman taken in adultery, 'neither do I condemn thee: go thy way; from henceforth sin no more.'¹

There is a Persian legend, which so beautifully illustrates this trait in Christ's character that it is hard to believe that the story can be other than true. According to the legend, Jesus arrived one evening at the gates of a certain city and sent His disciples forward to prepare supper, while He Himself, intent on doing good, walked through the streets into the market-place. He saw at the corner of it some people gathered together, looking at an object on the ground, and He drew near to see what it might be. It proved to be a dead dog, with a halter round its neck, by which it appeared to have been dragged through the dirt, and a viler, a more abject, a more unclean thing, never met the eyes of man. 'Faugh,' said one, stopping his nose, 'it pollutes the air.' 'How long,' said another, 'shall this foul beast offend our sight?' 'Look at his torn hide,' said a third, 'one could not even cut a shoe out of it.' 'And

¹ S. John viii. 11.

his ears,' said a fourth, 'all draggled and bleeding.' 'No doubt,' said a fifth, 'he has been hanged for thieving.' And Jesus heard them, and looking down compassionately on the dead creature, He said, 'Pearls cannot equal the whiteness of his teeth.' And the people turned towards Him in amazement, and said among themselves, 'Who is this? This must be Jesus of Nazareth, for who else could find anything to pity or approve in a dead dog?' And being ashamed they bowed their heads before Him, and went on their way.

This habit of seeing good in things evil, which the Persian legend beautifully illustrates, was combined with an oppressive consciousness of the reality of evil, and with a vivid anticipation of the impending destruction of the whole Jewish state and people. So far from approving the outward and visible righteousness of the Jews, or regarding the mere abstinence from evil as an encouraging sign, He warned them that this might only indicate that the spirit of evil had gone forth, shortly to return in seven-fold force. When certain told Him

INTRODUCTORY

of the cruel massacre of the Galileans by Pilate, thinking to draw from Him some expression of indignation, He replied, in words which imply the practical abandonment of all hope, 'Except ye repent, ye shall all in like manner perish.'¹ Could any teaching be more pessimistic than that contained in the parables, such as that of the wicked husbandmen? Could any reply be more suggestive of gloomy forebodings than that which He gave to the 'Daughters of Jerusalem,' when He bade them weep not for Him and His sufferings, but for themselves and their children?

This undertone of melancholy in His estimate both of individuals and of the community was combined, as we have seen, with the power of seeing good where no one else could see anything but evil. It is this combination of opposite characteristics which is specially deserving of attention. Many a man has professed to discern the evil of his own time and generation, and has announced what he saw to his unbelieving and persecuting contemporaries. Many another has taken

¹ S. Luke xiii. 3.

STUDIES IN THE CHARACTER OF CHRIST

an optimistic view of the evils of his time, and has regarded moral evil as a rudimentary form of good, into which it must sooner or later develop ; but where else, either in history or in fiction, can we find anyone in whom the two characteristics, invincible optimism and gloomy pessimism, are perfectly and yet naturally united ?

Notice next the combination of a *claim* on the part of Christ *to be the possessor of miraculous powers* with an extraordinary *self-restraint in their use*. We are not now concerned with the question of the reality of the miracles attributed to Christ, nor with any consideration of their nature. We have merely to do with the fact that the Being described in the Gospels professed to be the possessor of miraculous powers, and with the way in which those powers were used by Him.

There is no story recorded in the Gospels which bears the impress of truth more visibly stamped upon it than that of Christ's temptation. Its very uniqueness renders it inconceivable that it could have been invented ; its perfect adaptation to the circum-

INTRODUCTORY

stances attending the opening of Christ's ministry renders external evidence for its truth superfluous. Two out of the three temptations are described as having been suggestions to use His miraculous powers, first to supply His own bodily wants and perhaps by doing so to assure Himself of the reality of His own commission, and secondly to make a public display of that angelic protection which, as the Son of God, He had a right to expect. In both cases the temptation is resisted on the same ground. He refuses to use the miraculous powers, which He fully believed were His, to ease His own sufferings or to secure a personal triumph. The principle which this story illustrates is one which characterised Christ's action throughout the whole of His public life. Just before its close, when His disciples, apparently under the impression that these powers had at last failed, attempt to defend Him by force of arms, we hear Him say, 'Thinkest thou that I cannot beseech my Father, and He shall even now send me more than twelve legions of angels?'¹

¹ S. Matthew xxvi. 53.

STUDIES IN THE CHARACTER OF CHRIST

The author of 'Ecce Homo,' in his remarks on the Gospel miracles, says, 'This temperance in the use of supernatural power is the masterpiece of Christ. It is a moral miracle superinduced upon a physical one. This repose in greatness makes Him surely the most sublime image ever offered to the human imagination . . . He whose power and greatness, as shown in His miracles, were overwhelming, denied Himself the use of His power, treated it as a slight thing, walked among men as though He were one of them, relieved them in distress, taught them to love each other, bore with undisturbed patience a perpetual hail-storm of calumny, and when His enemies grew fiercer, continued still to endure their attacks in silence, until, petrified and bewildered with astonishment, men saw Him arrested and put to death with torture, refusing steadfastly to use in His own behalf the power He conceived He held for the benefit of others.'¹

The self-restraint attributed to Christ in the exercise of His miraculous powers is illustrated, not only by His refusal to use

¹ *Ecce Homo*, p. 45 sq.

INTRODUCTORY

these powers for His own benefit, but by the limited use which He made of them for the benefit of others. This may best be gathered from the accounts which are given of His healing sick people. Take, for instance, that of the scene at the pool of Bethesda, a scene which was a microcosm of Christ's whole life. We read that there lay by the pool 'a multitude of them that were sick, blind, halt, withered,'¹ and then we read that out of the multitude in distress Christ relieved but one of their number. Does it not seem strange that, if He really possessed the power attributed to Him, a single individual should have remained beside the pool when He passed away from it, unrelieved or unhealed? Surely, if the character of Christ had been drawn by men, who had only the data supplied by ordinary experience to guide them, or if miracles had been merely an afterthought in the minds of His biographers, we should have read in this passage, 'He healed them every one.'

The self-restraint in the use of miraculous powers which is here attributed to

¹ S. John v. 3.

Christ is an argument for the truth of the whole story¹ as well as for the superhuman character of the chief actor. A similar instance is afforded by the account given by S. Mark of the healing of a multitude on a Sabbath evening at Capernaum. If, as is practically certain, the story was told to him by S. Peter, who is specially mentioned in it, and who was an eye-witness of what occurred, S. Mark's may be regarded as the more literally accurate of the two accounts that have been handed down.² In it we read 'At even when the sun did set, they brought unto Him all that were sick, and them that were possessed with devils,' and then, a little later, 'He healed many and cast out many devils.'³

If the question be asked in reference to

¹ A further argument for the truth of the gospel story is afforded by the limitations of Christ's powers of healing, which are hinted at by the evangelists, e.g. S. Mark vi. 5, limitations which later writers would not have dared to suggest.

² In this case the word 'all' in the account given by S. Matthew and S. Luke would illustrate the difficulty which the early Christians experienced in understanding that the exercise of Christ's miraculous powers could have been in any way limited or restrained.

³ S. Mark i. 32-34.

INTRODUCTORY

cases such as these: Why, if Christ possessed the powers attributed to Him in the Gospels, did He not use them to the utmost possible extent, where the sufferings of others were concerned, the answer would seem to be that He had too deep a conviction of the value of God's discipline conveyed through bodily suffering, to interfere with it except in rare and special cases.

How great is the contrast between the character here described and that which the writers of the apocryphal Gospels portrayed, when they attributed to the boy Jesus the working of miracles as mere prodigies, useless or even harmful to others!¹ The account which they give is similar to the accounts contained in heathen mythologies. It is just such as we might have expected to find in the Gospels, and which, no doubt, we should have found, had the authors drawn on their own imagination, had they been writers of fiction and not of history.² The combination in

¹ A typical example of such stories is that recorded in pseudo-Matthew xxvi., in which Christ kills the child who had stopped up a channel through which He had miraculously made water to flow.

² The thought that the moral character of Christ is

STUDIES IN THE CHARACTER OF CHRIST

the Gospel records of a claim to the possession of unlimited power with the recognition of the strictest limitations in respect of its use and with an apparent desire to prevent His miracles from becoming generally known, is one which is without a parallel in the past. At the same time the description has appeared to the vast majority of those who have carefully studied it to be as self-consistent as it is beyond the reach of the invention of that or any other age.

reflected in the miracles attributed to Him in our Gospels, has been developed by Latham in his *Pastor Pastorum*, chap. v.

CHAPTER II

INTRODUCTORY

(Continued)

WE pass on to notice the combination, in the description given us of the character of Christ, of an *appreciation of Woman*, and, more especially, of the dignity and claims of a married woman, with a *demand to receive for Himself love surpassing and indeed superseding the love of husband for wife*, and with at least an implied suggestion that the whole question of marriage could only be considered by His disciples in subordination to the requirements of His service. Let us consider first Christ's appreciation of Woman.

'The female sex,' says the writer before quoted, 'in which antiquity saw nothing but inferiority, which Plato considered intended to do the same things as the male, only not so well, was understood for the first time by Christ. His treatment brought out its

characteristics, its superiorities, its peculiar power of gratitude and self-devotion.'¹ Christ by His teaching and by his dealing with women has raised the status of Woman, wherever the influence of Christianity has been directly or indirectly felt. The effect of His teaching in regard to the inviolability of marriage and the position of Woman as wife has been incalculable.

One of the most striking features of Christ's methods of teaching was His refusal to suggest rules, or to lay down regulations of any kind for the guidance of His followers. Even in cases where such direction seemed to be most needed, it was, as a general rule, withheld. We should have anticipated that He would have given definite instructions² as to the form of Christian worship which He desired to see adopted, or as to the amount of almsgiving or the degree of fasting which He expected of His disciples. We should certainly have expected that He would have provided a solution of the more pressing social

¹ *Ecce Homo*, p. 233.

² i.e., instructions of a more elaborate character than those which are implied in the direction to use the 'Lord's Prayer,' and in the institution of the Eucharist.

INTRODUCTORY

problems, or that He would have forbidden the keeping of slaves or recourse to the civil law by Christians. But we search the Gospels in vain for any code of laws or restrictions. The attempt to find such in the Sermon on the Mount—that is, to interpret it as though its sayings could be literally applied to all time, without any adaptation to circumstance—has led to the most unsatisfactory results. So far as general law is embodied in Christ's teaching, it is for the most part what lawyers would call 'case law.' Just as the lawyer of to-day is learning, more and more, to be guided by case law as opposed to statute law, so must it be with the Christian student. It is not by giving to particular sayings of Christ a wider application than they were originally intended to bear, but by a close study of His dealings with individuals in view of their special circumstances, that we can hope to arrive at the principles which must regulate our life and action.¹

¹ 'The study of the Gospels calls for common sense . . . the very essence of its interpretation lies in the discernment . . . of the general habit of the teacher. . . The study of the law has been of late in a great degree transformed by the introduction of what is known as the case-system. Instead

STUDIES IN THE CHARACTER OF CHRIST

There is, however, one instance in which Christ departed from His general refusal to lay down particular laws, and which is all the more striking because it stands practically alone. On the question of marriage and the obligations which it involved, He gave the strictest and most precise directions, which, as His words imply, were intended to regulate the action of His followers for all time and under all possible circumstances. The regulations which He gave, moreover, ran counter to the opinion of His own and of all previous time. A married woman's position was, perhaps, never so precarious as it was in the time of Christ. In Greece and Italy divorce would seem to have been the rule, rather than the exception. Nor were mat-

of lectures on the fundamental principles of jurisprudence, the learner is now confronted with detached and genuine cases, from scrutinising which, in their likeness and variations, he is encouraged to deduce the principles they combine to illustrate. Something like this is the method in which are communicated the principles of the teaching of Jesus. They are not unfolded in a philosophical system, but are involved in the treatment of specific cases, and to the observant student this occasionalism of the teaching of Jesus is precisely what gives it a perennial freshness, vitality, and force.'—F. G. Peabody, *Jesus Christ and the Social Question*, pp. 81, 83.

INTRODUCTORY

ters very much better in Palestine. 'The Jewish law,' says Edersheim, 'unquestionably allowed divorce on almost any ground, the difference' between the two schools 'being, not as to what was lawful, but on what grounds a man should set the law in motion and make use of the absolute liberty which it accorded him. . . . A troublesome or quarrelsome wife might certainly be sent away, and ill-repute or childlessness during ten years was also regarded as a valid ground of divorce.' ¹ It is hard to realise how revolutionary Christ's statements must have sounded to those who had been led to suppose that this teaching was not inconsistent with the law of Moses. Few, if any, students of history would deny that Christ, by His declaration of the indissolubility of marriage and of the original and therefore fundamental equality of man and woman, has done more to raise the position of married women, and, by implication, of all women, than anyone who has lived before or since.

A careful study of Christ's intercourse

¹ Edersheim, *Life and Times of Jesus the Messiah*, i. 333 sq.

STUDIES IN THE CHARACTER OF CHRIST

with women, with the woman at the well of Sychar, with Mary and Martha, whom He 'loved,' with the prostitute who dared to face the public gaze and public disapproval in order to show her affection for Him whom she had learned to love, or with the many other women whose relations with Him are recorded, affords abundant proof that He, who was Himself neither husband nor father, whose relations with His sisters, if indeed He had sisters in the ordinary sense of the word, are clouded in obscurity, possessed a power of understanding and of sympathising with women, such as none other amongst the great teachers of the world has possessed. And yet this appreciation of Woman and of womanly characteristics was combined with teaching which, had we not the Gospel record before us, we should have regarded as impossible to attribute to the same character, without creating an impression of incongruity. In the very passage, for example, in which we read that, by the act of marriage, man and woman become 'one flesh,' we read also Christ's apparent endorsement of His disciples' exclamation 'It

INTRODUCTORY

is not good to marry,' when He said 'all men cannot receive this saying, but they to whom it is given.'¹ As we listen to His words, uttered on another occasion, we might well imagine we were listening to one who was prepared to disparage or even repudiate the marriage bond altogether. For when, as S. Luke says, 'there went with Him great multitudes,' He turned and said unto them, 'If any man cometh unto me and hateth not his own father and mother and wife . . . he cannot be my disciple.'² On yet another occasion He said, 'There is no man that hath left . . . wife . . . for the kingdom of God's sake, who shall not receive manifold more in this time, and in the world to come eternal life.'³

It is not only in Christ's teaching, but in His character as illustrated by His actions,

¹ S. Matt. xix. 3-12.

² S. Luke xiv. 25 *sq.* 'A member of the Society of Friends recently said in an address, "He that loveth father or mother more than Me is not worthy of Me," not because he loved his parents too much, but *not enough*. Perfect love makes the love freer and more able for high tasks even when those tasks involve absence from the beloved.'—Cf. Bengel, 'non spernit matrem sed anteponit Patrem.' S. Matt. xii. 48.

³ S. Luke xviii. 29 *sq.*

STUDIES IN THE CHARACTER OF CHRIST

that we may trace the same wonderful combination. We see in His character, as in that of none other, 'manhood fused with female grace'; we see tender and affectionate sympathy combined with rigid and masculine austerity. The womanly tears, which He is described as shedding over the tomb of Lazarus and over the city of Jerusalem, are the tears of one who forbade the women of Jerusalem to weep on His own behalf, and who sternly rebuked His apostle, who had suggested that He should avoid His predicted death. S. Paul in one instance appeals to his fellow-Christians 'by the meekness and gentleness of Christ.'¹ In another he bids them become partakers of His self-sacrifice and courage, Who 'humbled Himself, becoming obedient unto death, yea, the death of the cross.'² In Him were perfectly united the gentleness and grace characteristic of the woman, and the resolution and perseverance which characterise the man. In interpreting the expression 'Son of Man,' which He so often applied to Himself, we do not need a knowledge of

¹ 2 Cor. x. 1.

² Phil. ii. 8.

INTRODUCTORY

Greek to tell us that the word Man is as far as possible from being equivalent to male. The thought suggested in the refrain, 'Jesu, Son of Mary, hear,' which is a true echo of the teaching of the Gospels, is that in Him is to be found all that is tender and compassionate in human nature. S. Paul shows how fully he had understood the teaching of his Master when he says in his letter to the Galatians, 'there can be no male and female; for ye are all one man in Christ Jesus.'¹

The adoration of the Blessed Virgin Mary, an adoration which could not have arisen as the outcome of any religion other than Christianity, and which is itself a testimony to the height to which the teaching of Christ has raised the female sex, has resulted from a failure to enter into the meaning of the revelation contained in the title 'Son of Man.' It is only as we can show to men that they may find in Christ all that the Roman Catholics find in the Blessed Virgin Mary that we can hope, or even wish,

¹ Gal. iii. 28.

STUDIES IN THE CHARACTER OF CHRIST

to supplant the devotion which thus finds its only expression.

Another striking combination found in the Gospel narrative is that of the *strictness* and *laxity* which characterised Christ's teaching and actions. Take, for example, as an illustration of the first, His attitude towards the Mosaic law. On the one hand we hear Him saying, 'Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.'¹ On the other hand, we have His declaration that His teaching was so far incompatible with the teaching of the past that any attempt to unite the two might fitly be compared to the action of a man who should put new wine into old bottles, the result being that both would be destroyed. On the one hand we have His express statement, 'Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.'² On the other hand, we find Him claiming to supersede, on His own bare authority, statement after statement contained in this very law. Five times in

¹ S. Matt. v. 17.

² *Id.* v. 18.

INTRODUCTORY

succession He says, 'Ye have heard that it was said to them of old time . . . but I say.' In each case the principle which He proceeds to enunciate supersedes or contradicts the law previously given. We can understand how it is that latitudinarian and puritan have each in turn claimed to deduce their distinctive teaching from that of Christ. The latitudinarian reminds us that Christ set an example of refusing to conform to some of the most strictly observed religious customs of His day ; that He told the woman of Samaria that sacred sites or buildings were not essential to worship ; that He rebuked even His own disciples for supposing that no mighty work could be rightly performed except by those who were prepared to become His followers ; that, lastly, He insisted on regarding as His friends all who were not definitely hostile, expressing this principle in words applicable to all time, ' He that is not against us is for us.' ¹

The puritan, on the other hand, reminds us that Christ said, when speaking to His disciples concerning the Scribes and Pharisees

¹ S. Mark ix. 40.

STUDIES IN THE CHARACTER OF CHRIST

‘All things therefore whatsoever they bid you, these do and observe’;¹ that He declared that ‘Narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it’;² and how, lastly, He demanded of all active union with Himself, and gave utterance to this demand in the formal saying, which sounds so strangely contradictory to that before quoted, ‘He that is not with Me is against Me, and he that gathereth not with Me, scattereth.’³

And yet, self-contradictory as Christ’s teaching appears when different parts of it are thus placed side by side, the wonderful thing is that few serious students of the Gospels, whatever conclusions they form in regard to Christ, would dream of charging Him as a teacher with radical inconsistencies. The seeming contradictions, such as the painter of an imaginary portrait would have carefully avoided, serve on closer examination to deepen our conviction that this character is as authentic as it is unique.

Another combination closely allied to the one which we have just been considering,

¹ S. Matt. xxiii. 3.

² *Id.* vii. 14.

³ *Id.* xii. 30.

INTRODUCTORY

namely that of *gentleness* and *severity*, is illustrated both by the teaching and character of Christ. Of the teachers of the past, whose sayings have been preserved, Mohammed would be regarded by most as the type of unrelenting severity, and yet we may search the Koran from beginning to end without finding words expressive of more vehement condemnation than those attributed to Christ and addressed by Him to the chief religious teachers of His day. Take, for instance, such statements as these: 'Woe unto you . . . hypocrites, for ye compass sea and land to make one proselyte, and when he is become so, ye make him twofold more a son of hell than yourselves';¹ or again, 'Ye are full of hypocrisy and iniquity . . . ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell';² or once more, 'Ye are of your father the devil, and the lusts of your father it is your will to do.'³ To realise the full significance of these words and of many others of a similar kind attributed to Him in the Gospels, we must remember that they were the words of one who was a young man,

¹ S. Matt. xxiii. 15. ² *Id.* xxiii. 28, 33. ³ S. John viii. 44.

little more than thirty years old, and were addressed, for the most part, to men whose hairs had begun to turn grey before He was born, and whose whole life had been spent in the study of what He, equally with them, admitted to be the Word of God. Even apart from the special circumstances under which they were spoken, and which serve to enhance their severity, many of Christ's sayings strike upon our ears to-day with a startling sound. Could any words be more severe than those in which He denounced the man who should dare to mislead a little child? 'Whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea.'¹ It is hard to conceive that words such as these were spoken by the gentlest and most loving man who ever trod this earth.² And, yet incongruous as it may well appear, the claim to have been the gentlest and most loving of men is

¹ S. Matt. xviii. 6.

² The combination of the two characteristics is found in the significant expression contained in the Apocalypse 'the wrath of the Lamb,' Rev. vi. 16.

INTRODUCTORY

tacitly put forward on Christ's behalf by the writers of the Gospels on almost every page of their narrative. Take but two illustrations. Was ever rebuke so gently administered as that implied, rather than expressed, in Christ's thrice-repeated question to the disciple who had denied Him? Did ever anyone permit a kiss to be implanted upon his forehead by the man who, as he knew, had come to betray him to a cruel death, or accompany the permission with the veiled remonstrance, 'Friend, do that for which thou art come'?¹

The more closely we study this Character, with its strangely contradictory features, the less surprise do we feel that all paintings of Christ are so disappointing, and that no picture that has ever been produced has expressed what we feel and know it ought to express. Where is the painter who can adequately portray the combination—of Divine repose with strenuous activity; of feminine gentleness and grace with masculine resolution and strength; of intellectual majesty with unaffected simplicity of expression; of unparalleled self-assertion with transparent

¹ S. Matt. xxvi. 50.

STUDIES IN THE CHARACTER OF CHRIST

humility ; of conscious power with super-human self-restraint in the use of this power ; of ineffable dignity with sympathetic love ; of passionate enthusiasm with limitless patience ? Had we not the Gospel record before us, we should have been inclined to ask with equal confidence : where is the writer or historian who can combine in a single portrait the characteristics which are assigned to Christ, and leave us with any other impression than that of repellent inconsistency or of a mere caricature of humanity ?

It may, of course, be urged that to prove the Gospel portrait of Christ to be both genuine and unique, or to prove that He alone was sinless in the midst of a sinful world, is not equivalent to proving that He was divine. Other men have possessed powers which, though subject to obvious limitations, can only be described as unique, to whom we should certainly not apply the epithet divine, in the same sense as we apply it to Christ. For example, there is no accounting for the genius of Shakespeare, Newton, Darwin, or Edison. May it not be said that Christ was a spiritual genius, possessed of

INTRODUCTORY

unique moral and spiritual powers, just as the men referred to were possessed of unique powers in their particular departments of thought or action? To admit this as an explanation of Christ's character involves the acceptance of one of the three following theories. (1) That Christ claimed to be divine in a unique sense, but was Himself mistaken; an assumption which would convict Him of ignorance in the special department of knowledge to which His unique powers confessedly belonged. (2) That Christ put forward His claims to be divine, knowing them to be unfounded; a statement which is categorically opposed to the admitted fact that He was morally superior to all other men. (3) That the claim to be divine, attributed to Him in the Gospels, was introduced in later time into the story of His life, and was never put forward by Himself. But if, as we tried to show, the representation of Christ's character in the Gospels is self-consistent and the claim to be divine, which is attributed to Him in each of them, is so inextricably interwoven with the record of His life that it cannot be dissevered from it, this

last is equally inadmissible. Thus the only reasonable explanation which is left is that Christ claimed to be divine, that He understood the import of such a claim, and that the claim itself was a true one.

Our belief that the revelation which Christ gave to men is trustworthy rests upon the assumption that He was Himself divine. For 'unless we believe that Jesus Christ did verily reveal the character of God, not as a good man may be thought probably to resemble God, but as an authoritative revelation of God Himself, we have no assurance of God's eternal goodness, nor a well-grounded hope of forgiveness of sins.'¹

Before concluding these introductory remarks, it may be well to refer to two passages in the Gospels, which are sometimes adduced as showing that Christ did not uniformly put forward a claim to be Himself divine.

The first passage, in which He is reported as saying 'None is good save one, even God,'² has been urged as a proof that He

¹ *Rochdale Sermons*, by Archdeacon Wilson, p. 25.

² S. Mark x. 18.

INTRODUCTORY

did not claim to have been Himself perfectly sinless. The argument, however, rests upon a misunderstanding of the meaning which the Jews, and therefore the speaker, attached to the word good (*ἀγαθός*). To them it was practically equivalent to meritorious. In answer, then, to the question What meritorious act must a man do to gain eternal life? Christ replied, in effect, Why callest thou Me meritorious! To God the Father alone is such a title due. There are several passages in the Gospels which show that Christ regarded His life upon earth in the light of a duty which He owed to his Father who had sent Him. Now the recognition of duty necessarily precludes the consciousness of merit, and this quite apart from the reality of such merit. In accordance, then, with what we should naturally have expected, although Christ claimed to be sinless,¹ He never claimed to be meritorious, *i.e.* to be good in the sense in which the Jews commonly used the word. To have made such a claim, though all subsequent generations would have eagerly endorsed it, would nevertheless have been

¹ S. John viii. 46.

STUDIES IN THE CHARACTER OF CHRIST

inconsistent with the principle of surrender and obedience to His Father, by which His whole life was guided. If the purpose of His life was to do the will of God and to finish His work, it is impossible to believe that He would have allowed men to connect the thought of merit even with the most perfect fulfilment of that will.

The second passage is that in which Christ said to His disciples, 'The Father is greater than I.'¹ Now, if the Incarnation can be correctly described as a self-limitation of God, then, as long as this limitation continued, the language just quoted could be used in the most literal and natural sense. At the same time the words throw no light upon Christ's essential being or nature, for the truth they express is none other than the self-evident proposition that the unlimited Fatherhood of God is greater than Divine Humanity.

In putting forward the Gospel description of Christ's character as an argument for the genuineness of the original, and indirectly for

¹ S. John xiv. 28. It is specially interesting to notice that this passage occurs in S. John, and not, as many would have expected, in the earlier Gospels.

INTRODUCTORY

the truth of Christianity, we are quite aware that this character appeals more immediately to certain individuals and to certain races than it does to others. To admit this, however, is but to take notice of the fact that Christ's experiences of life were in a real sense conditioned by the local and temporary circumstances under which He lived. It in no way proves that the argument in support of the Christian faith, which the Gospel portrait of Christ suggests, may not, if rightly presented, eventually appeal with equal force to all.

The author of a recently published book called 'Asia and Europe,' who has spent a long life in close touch with Indians and Indian thought, in speaking of the obstacles to the spread of Christianity in India says, 'The character of Christ is not, I am convinced, as acceptable to Indians as it is to the Northern races. It is not so completely their ideal, because it is not so visibly supernatural, so completely beyond any point which they can, unassisted by divine grace, hope to attain. . . . I never talked frankly with a Hindoo in whom I did not detect this

feeling to be one inner cause of his rejection of Christianity. He did not want that particular sublimity of character, but another, something more of the sovereign and legislator. . . . This is, when all is said, and there is much to say, the master difficulty of Christianity in India, and the one which will delay conversion on a large scale.' The writer goes on, however, to say that this difficulty should not cause us to despair. 'It will be overcome,' he says, 'one day when Christ is preached by Christians unsaturated with European ideas, but till then it will be the least removable of impediments, though it produces this result also, that when it is removed the convert will display, does even now in rare cases display, an approximation to the European ideal of Christ such as in Europe is scarcely found, or found only in a few men whom all the sects join to confess as saintly Christians.'¹

We pass on to consider the second part of our subject: difficulties arising out of the Gospel portrait of Christ, or rather, difficulties which suggest themselves, when an attempt

¹ *Asia and Europe*, by Meredith Townsend, pp. 69-71.

INTRODUCTORY

is made to use the description of His character as an argument for the reality of the original. The objections to which we shall refer are of no imaginary kind, but are, for the most part, expressed in the actual words of those by whom they have been raised.

CAN THE CHARACTER OF CHRIST

CHAPTER III

CAN THE CHARACTER OF CHRIST BE DIS- ENTANGLED FROM THEOLOGY?

THE first of the objections referred to was expressed thus :

‘ The difficulty of regarding the character and conduct of Christ as an evidence of the truth of our theological system is that our estimate of Christ’s character and conduct is profoundly influenced by the very theology it is supposed to prove. Is it possible to estimate the human character of Christ apart from our theological beliefs and assumptions respecting Him, and apart from what is known of the theological beliefs and assumptions of Christ Himself? Is not the character, even in the records themselves, so blended with theology that it cannot be disentangled therefrom without injury either to the one or to the other ? ’

In answer to the last question, it must be

admitted that the character of Christ is so blended with theology that no complete or adequate estimate can be formed of it by one who ignores Christ's theological assumptions or by one who is entirely out of sympathy with them. Several books have been written, notably that which bears the title 'Ecce Homo,' in which an attempt has been made to exhibit Christ as man, without any reference to the claims made by theology, and assumed by theologians to have been made by Himself, in regard to His person and work. Such attempts have been both valuable and interesting, but they have attained, and can attain, but a limited success. The character of the Christ of Christian theology is inextricably interwoven with the theological beliefs and assumptions attributed to Him in the Gospels. The deduction, however, which might at first sight seem to follow from this admission, and which the framer of the above objection would suggest, does not at all follow as a matter of course. Because Christ's character cannot be completely disentangled from His theological beliefs, it does not necessarily follow that

CAN THE CHARACTER OF CHRIST

anyone who does not start with the assumption that these were true cannot form a correct estimate of His character at all. We may approach the consideration of these claims with a perfectly open mind, or we may even start with the assumption that they are unfounded, and still gain some true conception of Christ's character. All that we need, in the first instance, is sufficient power of imagination to enable us to estimate the influence which Christ's religious faith must have had upon the formation of His character. Such a power of imagination would be equally necessary in estimating the character of any other person on whom religious faith had exercised a strong influence. Take, for example, the case of Mohammed. According to an old Mohammedan saying, 'The character of Mohammed is the Koran.' Certainly no intelligent person would think of saying that it was possible completely to disentangle Mohammed's character from the Koran, or from the beliefs and assumptions which are there attributed to him. But it does not follow that, to a man who rejects altogether the religious beliefs of Mohammed,

no correct estimate of his character is possible. Nor does it follow that an estimate of his character formed from a perusal of his writings and those of his followers may not fairly be treated as evidence for or against the truth of his claims. No doubt Moham-med regarded himself as raised above all other men, Christ included, and that he professed to have been admitted into Heaven during his lifetime on earth ; but these claims, whether we admit them to have been correct or not, do not prevent our applying to his life and character the elementary standards of duty and goodness which civilised men have ever applied, apart from any theological presuppositions, to their own life and character. The same general principle applies when we attempt to estimate the life and character of Christ. We cannot help taking into account His religious assumptions and beliefs, and our estimate must vary considerably according as we start with a prepossession for or against their truth, or with an entirely unbiassed mind. But, with whatever assumptions we start, provided only that we believe Christ to have been a real man—for unless we be-

CAN THE CHARACTER OF CHRIST

lieve this, all comparisons or estimates are impossible—there can be no *a priori* reason why His character should not appeal to us, even as Mohammed's does, as an argument for or against the validity of His claims.

An objection that arises out of the one we have just been considering: namely, that any argument for the truth of Christianity such as that we have attempted to deduce from the existence of the portrait of Christ, is 'infected by the vice inherent in all apologetics. . . . the vice of foregone conclusions,' is one which applies to all departments of knowledge and has no particular application to the present case. 'Though it is impossible to ignore this difficulty, it is some consolation to remember that the same vice can be attributed to all the greatest thinkers of the past, and that knowledge has never been greatly advanced by those whose minds have been free from all positive impressions, or who have been content merely 'to speculate in the void.'¹

The special difficulty which attaches to the study of Christ's character, and which

¹ *Foundations of Belief*, by A. J. Balfour, 8th ed. preface.

has made it hard for men to approach it with an open mind, is that which has been due to religious prejudice. But even this is fast disappearing.

It is true that half a century ago it was difficult to approach the study of Christ's character with a mind unoccupied by the traditions of the past, but to do so can hardly be regarded as a serious difficulty now. Would any one say that Strauss, Renan, or, to take a later instance, Harnack, approached the study of Christ's character with any positive beliefs or assumptions concerning Him? And if it be suggested that the result of an impartial study, at any rate on the part of the first two, was unfavourable to the dogmas of our faith, the answer is that, although it be true that they approached the study of Christ's character without any positive beliefs or assumptions, they approached it none the less under the influence of a reaction against what they regarded as the superstitions of their fellow-countrymen, and with a strong negative bias which greatly detracted from their character as impartial judges. In the case of Harnack, who cannot be said to have been influenced

CAN THE CHARACTER OF CHRIST

by such a reaction, it is interesting to notice how, starting with the fewest presuppositions, and those chiefly of a negative character, he has ended by abandoning one after another the negative conclusions of earlier German critics, and has accepted many of the fundamental dogmas concerning Christ which theology has taught as part of the Christian faith. We believe that any one whose faith in Christianity has been shaken, and to whom external authority has little or no meaning, could find no better methods of resolving his doubts than by a careful and, as far as may be, an unbiassed study of the character of Christ. The study of the human character of Christ from a non-theological standpoint will prepare him to appreciate eventually the position of the theologian and the additional significance which the character of Christ possesses, if viewed from his standpoint. He will first learn to recognise Christ as divine by perceiving in Him perfect manhood, and then, recognising Him as divine, will begin to understand more completely what perfect manhood is.

The conclusion that Christ's character

was superhuman or Divine was, in the minds of those who first felt His influence, an induction from their observations. The argument which we are trying to develop is that we, who have a far wider basis for our induction than they had, and who have been unable, after the minutest investigation, to find anything inconsistent with their conclusion, are constrained to accept it, although, for us who realise that law is the principle of the universe, it is a far greater effort to do so than it could ever have been for them.

There is, however, a further difficulty, implied rather than expressed, in the objection we are considering, which might be stated thus. 'Is it not the case that, in attempting to form any estimate of the character of Christ, we perforce apply to it the standard and ideal which are distinctive of the Christian religion; that, in other words, we estimate Christ's character by applying to it a standard which He himself created? Does not this method of judging, though it is admittedly the only one possible under the circumstances, deprive us of the power of forming an independent or

CAN THE CHARACTER OF CHRIST

unbiassed opinion concerning Him?' It might seem, at first sight, as though this question must of necessity be answered in the affirmative, but when we turn from theory to experience we realise how misleading any such argument is. If we think, for example, of music, painting, or any other art, how absurd would it be to say that no man's work can be correctly judged when the only standard that can be applied to it is a standard which the man himself has created! Wagner, Turner, Wordsworth, each created the standard by which their work to-day is judged. Their work was so unlike that of their predecessors that we feel it difficult to institute any satisfactory comparison as between themselves and those who went before them; but who would dream of saying that any judgment passed by their contemporaries or successors is necessarily invalidated by the impossibility of comparing their work with previous work of at all a similar kind? We feel that, though their work is in a true sense original and cannot therefore be judged by the same tests as the work of their predecessors, there is that in it

which, in proportion as we have been trained to appreciate the particular branch of art to which it belongs, makes its appeal to us direct and independently of conventional use or rule. We feel moreover that it is no impossible task to apply to new and independent work the standard which the work itself creates, provided that the new standard is in harmony with our own inherent powers of appreciation, after these have been trained and cultivated by use.

Exactly the same may be said in regard to Christ's character and work. It is true that He taught men to regard as virtues qualities which had never before been regarded as such, and that He reversed, in many important points, the moral standard of His age. It is true that He laid but little stress upon traditional maxims concerning good and evil, which, even in His time, had become 'the lumber of the world,' and that He introduced entirely new tests for conduct and action. It is true, lastly, that, apart from His claim to pre-existence in immediate relationship with God, His whole teaching was more original than that of any other man

THE CHARACTER OF CHRIST

who has ever lived ; but, these facts notwithstanding, we feel that the new standard which He introduced appeals so directly to our moral consciousness, as it has done to that of all generations since the time when that standard was first introduced, that it needs no further justification nor support. His teaching, for example, in regard to the nature of true greatness, in regard to humility, love, and many other qualities, has, to use the words quoted above, become part of 'our theological system,' but in accepting it we recognise that the teaching itself is not true because Christ taught it, but that Christ taught it because it was true.

The objection which we have just been considering is closely connected with another, to which we now pass on.

CHAPTER IV

THE SELF-SACRIFICE OF CHRIST CONDITIONED BY HIS FORESIGHT

‘IF Christ were something more than man, does not this supposition completely alter the impression which we should otherwise derive from the various moral attributes that He is said to have possessed? Take, for instance, the fortitude under accumulating ills culminating in death by torture, which is attributed to Him in the Gospel account. Theology tells us that He foresaw His death, but it tells us also that He foresaw His resurrection within three days, and His glorious ascension. Is not the scope for the exercise of fortitude greatly reduced by the supernatural foresight attributed to Him by theology? May we not see a practical recognition of this fact in the tendency of theologians to go beyond the Gospel account and to attribute to Christ on the cross a supernatural consciousness of the individual sins of all mankind, His fortitude

THE SELF-SACRIFICE OF CHRIST

being thus proportionate to the number of sins which men had committed, or should afterwards commit ?'

The justification which the theologian would allege for venturing to base any argument upon an assumed knowledge of the character of a god-man is that he believes that all men are in a real sense of the word god-men. In accordance with what he believes to have been the true revelation of the Old Testament, that man was created in the image of God, he recognises the fact that, not only in Christ's nature but in the nature of every man, divinity and humanity are intermingled.¹ The theologian believes that God, by making man in His own image, imparted to him something which should for

¹ It is sometimes urged that such a statement as this implies that Christ differed from men like Gautama only 'in degree.' This is an argument often used by those who realise, what they think to be, the danger of insisting upon the divine side of human nature. Are we, however, quite clear as to what we mean when we say that there can be 'degrees' of the Divine Spirit? The attempt to found an argument, positive or negative, upon the assumption that human language can at all adequately express our relation to Christ or to God the Father cannot be other than dangerous and misleading.

CONDITIONED BY HIS FORESIGHT

ever bridge over the otherwise impassable gulf between the divine and the human. He believes also that Christ Jesus existed before the beginning of time, but that in time, to use the words of S. Paul, He 'emptied Himself . . . being made in the likeness of men.'¹

To anyone, therefore, who starts with these assumptions, the difficulty above stated hardly presents itself as a difficulty at all, inasmuch as there is for him no such separation between the life of Christ and his own as would make it impossible to interpret the significance of Christ's actions in terms suggested by his own experience. Nor, again, can the difficulty present itself at all to one who believes that Christ had no pre-existence, but was born into the world in the ordinary course of nature. Assuming, as he does, that Christ was not 'something more than man' in the sense in which he understands the word 'man,' the various moral qualities attributed to Christ can but impress him as they would if they were attributed to any other member of the human race.

¹ Phil. ii. 7.

THE SELF-SACRIFICE OF CHRIST

In passing on to consider the particular question as to how far the foresight attributed to Christ in the Gospels affects any claim that may be made on His behalf to have possessed perfect fortitude, we must remember that the foresight attributed to Him differed in extent rather than in kind from the foresight with which many other men have been accredited. To take but one example, it would not be possible to find in all literature words which express more confident foresight of coming victory and triumph than some of those contained in the last half of Isaiah. Even Christ's assurances to His disciples do not surpass them in certainty and intensity.

In the case of Christ it is suggested that His vivid anticipation that His sufferings would be followed by His resurrection and ascension prevents our attributing to Him the perfection of human fortitude. But may we not urge that the exact opposite is the actual truth, and that a large measure of foresight—and, as we shall see later on, Christ is not represented as having possessed complete foresight—is one of the most neces-

CONDITIONED BY HIS FORESIGHT

sary qualifications for the possession of perfect fortitude? By fortitude is usually understood the courageous endurance of suffering, whether mental or physical. Experience shows that the worst suffering in every, or almost every, case which comes to any one comes to him by anticipation. If Christ's life were intended to afford an example of unique fortitude, He must needs have possessed exceptional foresight of His coming sufferings. It is quite true that this foresight would have enabled Him to look beyond these sufferings, but any alleviation of them, which the anticipation of personal triumph might be supposed to produce, must have been terribly diminished by His foresight of what would happen after His death to those whom He most loved on earth.

For the greatest suffering which an unselfish man can experience is not the anticipation, still less the endurance, of personal anguish, but it is the anticipation that he will be the indirect cause of bringing suffering to those whom he loves. How many a good man, when in the act of dying, has been more concerned with the question how his

THE SELF-SACRIFICE OF CHRIST

death will affect those whom he loves than with that of the immediate future in store for himself! We are expressly told that Christ foresaw that the result of His work would be, not to send peace upon earth but a sword, and that the most intimate family relationships would be violated as the direct result of His teaching.¹ Nor, again, did He foresee in the case of all others, as in His own case, that sorrow would eventually give place to joy. On the contrary, He foresaw that one of His disciples would act in such a way that it would be good for him had he never been born. He foresaw the possibility of men committing an 'eternal sin'² that could never be forgiven. He foresaw, still more clearly, that His warnings of coming judgment would remain unheeded by His fellow-countrymen, and that the city in which He had taught, and which He dearly loved, would be utterly destroyed.

Once more, if we may believe Christ to have possessed any clear foresight of the actions and conduct of those who should become His nominal followers, it becomes

¹ S. Matt. x. 34 *sq.*

² S. Mark. iii. 29.

CONDITIONED BY HIS FORESIGHT

hard to place any limit upon the suffering which this foresight must have caused Him.

Face, loved of little children long ago !
Head, hated by the priests and rulers then !
Say, was not this Thy passion to foreknow
In Thy last hour the deeds of Christian men ?

The more we consider the scope and application of Christ's foresight, the more disposed we are to believe that it tended to increase rather than to decrease the suffering which He endured.

It may help to throw some light upon the nature of His fortitude if we consider one or two special cases in which it was exhibited. Take, for example, a story to which reference has already been made.¹ We do not understand any of the details of the temptation attributed to Christ, nor whether the scenes described were visibly enacted or were subjective experiences. But this at least is clear. Christ became conscious of a temptation to secure the immediate triumph of the kingdom of God at the cost of a momentary compromise with evil, and without the long and arduous struggle which

¹ P. 12, *sq.*

THE SELF-SACRIFICE OF CHRIST

the foresight that He then possessed caused Him to anticipate. That the temptation was a real one we know on the authority of Christ Himself, from Whom alone the account could have come, and if, as most modern critics suppose, it came to Him as a subjective experience, the very fact of its impressing itself upon His consciousness proves that a real effort was made to resist it. As we look back, with the knowledge we possess of the final issue of His life, it is hard to over-estimate the courage which was displayed in the deliberate choice of a life of suffering, hardship and death when, as it seemed, a doubtful compromise with evil would have avoided all.

Take another scene, the circumstances of which it is easier for us to understand: in S. Luke we read that 'when the days were well nigh come that He should be received up, He steadfastly set His face to go to Jerusalem.'¹ Earlier in the same chapter we have an account given of the Transfiguration, a vision, witnessed apparently at night, on the summit of a hill by Christ and three of

¹ S. Luke ix. 51.

CONDITIONED BY HIS FORESIGHT

His disciples. In the course of the vision two Old Testament saints, who were held in highest honour among the Jews, appear and converse with Christ upon His approaching death at Jerusalem. When, then, we are told that 'He steadfastly set His face to go to Jerusalem,' we realise that He must have done so in full view of what was about to happen. He is a brave man who in a moment of sudden peril will cast aside all thought of personal danger, and act as though the peril did not exist, but his is courage of a far higher order who, conscious long beforehand of approaching danger, or perhaps of death, without attempting to shut his eyes to that which is before him, or to minimise to himself the danger he is incurring, keeps on his way undaunted and unmoved. This is the very highest form of courage, and this is the courage attributed to Christ. When He commenced this last journey to Jerusalem He was conscious, as His statements to His disciples immediately afterwards show, that He was entering upon a struggle which could end only with His death, or rather which, so far from ending

THE SELF-SACRIFICE OF CHRIST

with His death, would entail a perpetual inheritance of suffering upon His disciples as long as time should last. To initiate such a struggle required a fortitude different altogether from that which has often claimed the name. The contrast between the fortitude of Christ and that of the man to whom the title brave is usually given, corresponds to the contrast which Ruskin points out between Fortitude as represented by Botticelli and by other masters. He says :

‘What is chiefly notable in her [*i.e.* Botticelli’s Fortitude] is that you would not, if you had to guess who she was, take her for Fortitude at all. Everybody else’s Fortitudes announce themselves clearly and proudly. They have tower-like shields and lion-like helmets, and stand firm astride on their legs, and are confidently ready for all comers. Yes, that is your common Fortitude. Very grand, though common. But not the highest by any means. . . But Botticelli’s Fortitude is no match, it may be, for any that are coming. Worn somewhat, and not a little weary, instead of standing ready for all comers, she is sitting apparently in

CONDITIONED BY HIS FORESIGHT

reverie, her fingers playing restlessly and idly—nay I think even nervously—about the hilt of her sword. For her battle is not to begin to-day, nor did it begin yesterday. Many a morn and eve have passed since it began, and now is this to be the ending day of it? and if this, by what manner of end?'¹

Let us take one more instance in which Christ's foresight may reasonably be supposed to have increased His actual sufferings. The scene which more than any other—more even than the final scene on Calvary—illustrates His courage and fortitude is that which is usually called The Agony.

In the description which is given of this scene in the Garden of Gethsemane, we have clearer indications of the extent and of the limits of Christ's foresight than is, perhaps, anywhere else afforded. We are told that He foresaw not only that He would be deserted by all His disciples, but that He would be betrayed by one of them into the hands of His enemies. As in the two former instances, so here, the foresight which is attributed to Him by His biographers gave to His

¹ *Mornings in Florence*, p. 57, sq.

THE SELF-SACRIFICE OF CHRIST

sufferings an entirely voluntary aspect. When He left Jerusalem on the Thursday night and turned His steps towards the garden by the side of the Kedron, He refused, of set purpose, to avoid the machinations of His enemies which, He knew, were in the act of being completed. But whilst, on the one hand, He possessed sufficient foresight to increase by anticipation the sufferings which awaited Him, on the other hand, this foresight was very far from being absolute or unlimited. The words which He is Himself reported to have uttered in the garden prove beyond all doubt that He did not clearly know what would happen, and that, up to almost the last moment, He conceived the possibility of an issue other than the one which He greatly dreaded. The prayer addressed to God, 'Abba, Father, all things are possible unto Thee: remove this cup from Me,' with its undertone of brave submission, 'howbeit not what I will, but what Thou wilt,'¹ is the prayer, not of one sustained by superhuman foresight, but of a man conscious of human limitations, con-

¹ S. Mark xiv. 36.

CONDITIONED BY HIS FORESIGHT

scious too, amidst the horror of great darkness, that his bodily frame was unequal to the dread struggle to which the will of God was leading Him on. How incomplete would our knowledge of the character of Christ have been if the scene in the Garden of Gethsemane had been omitted from the Gospel story ! To study aright His character, we need to know that He was not always conscious of possessing irresistible power, and that the calm of His spirit was not always unruffled and unbroken. He, at whose word the demons are reported to have fled, now shrinks in horror from 'the power of darkness.' He, who could sleep calmly amidst nature's tempest, fears as He reaches the brink of the unknown future, and would gladly escape, were it possible, the threatening storm. He, whose sympathy with those in need was never known to fail, conscious of His own need of sympathy, appeals, but appeals in vain, to those from whom He has most right to expect it.

Yet one further instance of the apparent limitations attaching to His foresight is afforded by the words attributed to Him

THE SELF-SACRIFICE OF CHRIST

upon the cross. His cry of anguish, just before His death, if the words are taken in their literal sense, shows that His vision of the immediate future was, for the time at least, entirely obscured.

But to revert to the actual words of the objection we have been considering, 'theology tells us that Christ foresaw not only His death, but His speedy resurrection within three days.' This fact, if it be a fact, is by far the clearest instance of His foresight recorded in the Gospels. But before using it as an argument in favour of the hypothesis that Christ's foresight was of an entirely different order to that which has been given to other men, let us be quite clear that the Gospel narrative necessitates this conclusion. If we confine our attention to the actual words attributed to Christ Himself, we shall see that on two separate occasions He foretold His own resurrection in or after three days. When 'certain of the Scribes and Pharisees' said to Him, 'Master, we would see a sign from Thee,' He replied, 'As Jonah was three days and three nights in the belly of the whale, so shall the Son of Man be three

CONDITIONED BY HIS FORESIGHT

days and three nights in the heart of the earth.' ¹ According to the Gospel record the actual time spent by Christ in the tomb was about thirty-six hours. If, then, these words are correctly attributed to Him, and if His prophecy came true, the only possible explanation seems to be that the expression three days and three nights was used by Him to denote a brief but indefinite space of time. The numbers three, seven, and ten were often used by the Jews when no exact enumeration was intended. Thus in Hannah's song she declares, speaking of herself, 'the barren hath borne seven;' but the history which follows tells us that the number of her children was six: the explanation, of course, being that 'seven' is here used to express an indefinite number.

Another instance in which Christ is represented as foretelling His resurrection after, or within, three days is referred to by S. Mark and S. John.² Speaking of the temple of His body, as S. John tells us, He said 'Destroy this temple, and in three days

¹ S. Matt. xii. 38, 40.

² S. Mark xiv. 58, S. John ii. 19-21.

THE SELF-SACRIFICE OF CHRIST

I will raise it up.' In this case Christ's enemies are supposed to have interpreted the words 'three days' in a literal sense, inasmuch as they afterwards said to Pilate, 'We remember that that deceiver said while he was yet alive, After three days I rise again.'¹ Assuming their statement to have been based upon these words, and not, as is at least equally likely, upon the passage we have already considered, we should still hesitate to insist that the men who so long misunderstood the sense in which Christ used the word 'temple' must be accepted as interpreters to us of what He meant by the word 'three.' We are only concerned now with the interpretation put upon Christ's words, whether by His disciples or by His enemies, in so far as they may help us to understand what He Himself meant; and the fact that they interpreted certain of His sayings literally cannot preclude the possibility of our admitting any other interpretation that is not inconsistent with the general tenor of His teaching. On a third occasion, which is referred to by each of the three synoptists,

¹ S. Matt. xxvii, 63.

CONDITIONED BY HIS FORESIGHT

S. Mark states that He foretold His resurrection 'after three days,'¹ whilst S. Matthew and S. Luke say that He foretold it on 'the third day.'² If, as is generally supposed, in cases where such variations occur in the synoptic Gospels, S. Mark represents the actual words used, the expression 'after three days' corresponds to the statement attributed by S. Matthew to Christ in connection with the reference to Jonah.

A further instance in which Christ Himself used the expression 'the third day,' where it is obvious that the words are not to be interpreted literally, is given by S. Luke. When the Pharisees warned Him that Herod desired to kill Him, He replied, 'Behold, I cast out devils and perform cures to-day and to-morrow, and the third day I am perfected.'³ The expression 'third day' was evidently used in a sort of proverbial way to denote a comparatively short space of time. In this case it meant at least a week.

Without, then, for a moment denying that

¹ S. Mark viii. 31. ² S. Matt. xvi. 21, S. Lk. ix. 22.

³ S. Lk. xiii. 32.

THE SELF-SACRIFICE OF CHRIST

Christ may have possessed the knowledge that in three days, or rather in a day and a half, He would rise again from the dead, the evidence afforded by His own recorded sayings is not sufficiently strong to admit of any argument being founded upon it in favour of an extension of His foresight beyond the limits suggested by the rest of the Gospel narrative.

When we try to compare the fortitude of Christ with that of other men, we realise how difficult is the task set before us. For a man's fortitude in bearing pain is proportionate, not to the suffering inflicted, but to his sensitiveness—that is, to his capacity for feeling pain. And just as the power of sympathy is the index to a man's capacity for suffering, so there can be no real comparison between the suffering which a sympathetic and a callous man will endure under the same outward conditions. A Chinaman, for example, has been known to sit in his chair and smoke his cigar while his leg was being amputated, and others have allowed themselves to be hacked limb from limb without exhibiting any outward sign of distress. But no one would

think of selecting a Chinaman as affording an example of the highest fortitude. We feel in a case such as his that, as the worst forms of suffering lie outside his experience, so the highest fortitude is a virtue which he can never attain until he has also attained a culture, a sympathy and a refinement which he does not now possess. The principle illustrated by this example is one which we need constantly to keep in mind in considering the sufferings and the fortitude of Christ. It holds good, too, of moral as well as of physical suffering. For the suffering which arises from moral rather than from physical causes varies in each separate case according as the moral standard of the individual varies. A man's fortitude in enduring the near approach of moral evil is proportionate to his instinctive shrinking from sin. To a thoroughly debased and selfish man moral fortitude would be an impossible virtue. In proportion as a man is pure and unselfish will be the fortitude required of him for the voluntary endurance of close contact with evil. The suffering which a pure woman would endure, if forcibly constrained to look upon deeds of im-

THE SELF-SACRIFICE OF CHRIST

purity and to listen to language of a like character, may give us some idea of the intensity of the suffering which would be caused to the purest and best of mankind when brought into contact with sin in its most repulsive form.

There is one more point in the objection to which we referred above that has not yet been considered. 'Have not theologians,' it was asked, 'practically admitted the difficulty, which Christ's foresight raises, in the way of recognising in Him perfect fortitude, when they have attributed to Him on the cross a supernatural consciousness of the individual sins of all mankind, and have then represented His fortitude as being proportionate to the amount of the sins to be committed in the time to come?' The answer to this question is a simple one. We are concerned, not with theoretical explanations of Christ's death, but with the statements in the Gospel narrative. There is no reason to assume that Christ possessed any supernatural consciousness of the kind suggested, because the Gospel narrative gives us no hint what-

CONDITIONED BY HIS FORESIGHT

ever that this was so. Moreover, even if isolated texts existed the sense of which could be made to harmonise with such an hypothesis, we should look with suspicion upon any theory devised by theologians, ancient or modern, which placed an insuperable barrier between the experience through which Christ passed and that which is possible to all other men.

The fortitude of Christ is one of the most inspiring characteristics attributed to Him in the Gospel story. As we gaze with reverent awe upon His life and, in particular, upon the scene enacted in Gethsemane, we feel that His victory is in a real sense our victory. When we stand face to face with a dreaded and unknown future; when the will of God seems so hard to accept that our flesh shrinks in horror from the sacrifice involved; when we are tempted to lose all trust in human friendship, as the sympathy which we have a right to expect fails us at last; when it seems to us, in very deed, that this is the 'hour' and 'the power of darkness;'¹

¹ S. Luke xxii. 53.

LIMITATIONS OF CHRIST'S FORESIGHT

then the knowledge that Christ strove and conquered as a man, under real human limitations, may keep us from despair, and may help us to understand the argument implied in His assurance to His earliest followers, and to us no less than to them, 'Be of good cheer; I have overcome.'¹

¹ S. John xvi. 33.

CHAPTER V

THE EXAMPLE OF OTHER MEN COMPARED WITH THAT OF CHRIST

THE third difficulty may be stated thus. 'Is not the argument drawn from the unselfishness of the life of Christ materially weakened by instances, which can be produced to-day, of men who repudiate Christianity altogether, but who are prepared to lay down their lives for the good of their fellow-men? To take but one instance suggested by the conduct, not of a single individual, but of a whole class: many of the Russian Nihilists have sacrificed everything that they might have been assumed to hold dear in life—wealth, honour, love of wife and children—and have advanced steadily towards torture and death on behalf of their fellow-men, without any foresight of success and unsupported by the slightest vestige of a supernatural creed. Is not this self-sacrifice of an even higher order

than that exhibited by Christians, or indeed by Christ Himself?’

The instance adduced is an interesting one, and all the more so because most people have little sympathy either with the results achieved by the Nihilists or the methods adopted to secure these results. Prince Kropotkin's recently published book, entitled ‘Memorials of a Revolutionist,’ contains an account of the spread of socialistic and revolutionary principles, more particularly amongst the higher and intellectual classes of Russian society. Whatever our personal sympathies may be, it is impossible to read such a book as this, with all its details of time and place given in order to facilitate investigation, without feeling that many a parallel to the self-renunciation of a Gautama, or the voluntary adoption of poverty and disgrace of a S. Francis or a S. Benedict, is to be found to-day in Russia, outside the pale of the Christian or any other Church. The author himself is as far as possible from being a reckless fanatic. He began life as a loyal page of the Emperor, and had before him the brightest prospects that anyone in Russia

COMPARED WITH THAT OF CHRIST

could have. Moreover his willing renunciation of everything that he possessed and of all his future prospects, in the uncertain hope of benefiting the poor people whom he loved so well, is equalled and indeed surpassed by the deeds of many others whose sufferings are related in his book. What, then, is to be our attitude in view of such a case as this? We cannot deny the facts; for though we may disbelieve a statement here or there, though we may discount some of the inferences suggested, still, after making all allowances which our sense of justice will permit, we are left with a large number of instances which cannot be denied or explained away, instances of heroic self-sacrifice on the part of men who do not believe any of the distinctive doctrines of our own faith, or acknowledge the existence of any supernatural power. The answer sometimes given, and which consists of a denial of the reality of the virtues described, is one that is unworthy of a follower of Christ. We cannot escape from the difficulty, which we experience in trying to harmonise the existence of goodness and nobility in others with the tenets of our own

THE EXAMPLE OF OTHER MEN

faith, by minimising them or by a denial of their existence. Christ's bitterest denunciations were uttered against religious men who, in the name of God and their religion, were willing, for the sake of maintaining their own consistency, to call good evil. To minimise the goodness of those who repudiate the Christian faith is not to bring honour to Christ, but to act in a spirit which He would entirely disown. Far otherwise were the practice and belief of the earliest Christians. Thus Justin Martyr, writing very early in the second century, says, 'They who lived with the word are Christians, even though they were esteemed atheists, as, among the Greeks, Socrates and Heracleitus and those who were like them.'¹

In so far as the cases referred to create any difficulty, the difficulty arises from a failure to understand the significance of Christ's life. Instead of its being the case that these instances increase our difficulty of appreciating His life, we believe that the Life itself affords their only explanation. The revelation involved in the life and character

¹ Justin, *Apol.* i. 46.

COMPARED WITH THAT OF CHRIST

of Christ ought to have led us to expect that Man was the possessor of nobler qualities than any which he had hitherto displayed. To one who appreciates the full significance of Christ's life a pessimistic view of his own becomes an anomaly. That life, by revealing to us the utmost possibilities of human nature, has made it easier, and not more difficult, to credit goodness and virtue in all other members of the human race. His life is the final ratification of the teaching of the Old Testament that man was made in the image of God. If we accept this teaching, as interpreted to us by the life of Christ, we are justified in believing that, as He was Himself the perfect revelation of God, so every Christ-like characteristic which we can trace, whether amongst Christians or heathen, is part of God's revelation of Himself. Man, as such, is a revelation of God, a revelation, moreover, which becomes clearer or less distinct according as the individual man rises to, or falls away from, his own true ideal. It follows that a perfect representative of mankind must be a perfect revelation of God to men. Applying this

THE EXAMPLE OF OTHER MEN

thought to the Incarnation, we believe that Christ was God's perfect revelation of Himself to men, not because we believe that He was God, but because we believe that He was perfect man.

When, then, we come across instances of self-sacrifice and heroism, as we undoubtedly do, outside the limits of the Christian faith, which forcibly remind us of Christ's own life, instead of casting doubt upon them or attempting to minimise their significance, under a mistaken notion that they weaken the argument for the truth of Christianity, we should rather welcome them as affording proof of the all-important dogma of the Christian faith, which alone renders a belief in the Incarnation intelligible—namely, that man was made in the image of God.¹ Christ Himself foretold that the great surprise of the future would be that many should come from the East and from the West to take their places in the kingdom of God to be

¹ 'The main testimony to Christianity he found . . . in that eternal witness, the revelation of what might be called the "Mind of God" in the Christian morality, *and its correlation with the Divine in man.*'—*Life of Tennyson*, by his Son, p. 273 n.

COMPARED WITH THAT OF CHRIST

revealed hereafter, who had never been recognised by their fellow-men as members of that kingdom at all. Many even now are travelling Zionward who are quite unaware whither their steps are trending. Some, who imagine themselves the bitter opponents of Christianity, will recognise at last that the noble impulses of which from time to time they are conscious, and to which their deeds of self-sacrifice are due, have been the promptings of the Spirit of Christ Who has been dwelling as an unknown guest within them. Even if, as seems well-nigh inconceivable, experience should force us to admit that more wonderful deeds of self-sacrifice have been accomplished by others than those attributed to Christ Himself, such an admission might still be regarded as a testimony to the fulfilment of His own prophecy: 'Greater works than these shall he do, because I go unto the Father.'¹

The self-sacrifice which the cause of revolution has often served to call forth testifies to the existence in the human breast of an instinct which we believe to be divine,

¹ S. John xiv. 12.

THE EXAMPLE OF OTHER MEN

and which impels man to devote himself to the noblest cause of which he has gained experimental knowledge. In a recently published book entitled 'Jesus Christ and the Social Question,' the writer, after describing the wonderful enthusiasm which social and economic questions have often evoked, says, 'The creed of social revolution has become, in many minds, a distinct substitute for a spiritual religion. It has drawn to itself the same emotional loyalty and zeal which are commonly associated with a religious faith. Men go to the scaffold as they once died for Christ, and with a spirit akin to that of Christian martyrs give their lives for the creed of social democracy.' He goes on to show that this has come about because men cannot remain permanently satisfied without a creed of some kind, and that those who reject Christianity are forced to devise some scheme by which they may give expression to their desire to help their fellow-men. 'The revolt of the labouring classes,' he says, 'is a pathetic attempt to find a substitute for religious faith, and the only effective way to meet that revolt is to prove that the Christian

COMPARED WITH THAT OF CHRIST

religion is rational, practicable, socially redemptive and economically justified.'¹

There is a further point in connection with the above difficulty which we must not omit to notice. In selecting any one attribute of Christ's character, in order to compare it with similar attributes possessed by other men, we must remember that no true comparison is possible which does not take account of the character as a whole. We are often reminded of some one point in the character of Christ by the actions of a man whose life as a whole we should never dream of comparing with His. This statement applies in a special manner to the revolutionists in Russia who were referred to before. Assuming that they possess every virtue which their most ardent friends would claim for them, assuming that their courage or fortitude is comparable with, if not equal, to that of Christ, before using such examples to show that His character was not really unique, we should still need to ask whether their character was complete or whether

¹ *Jesus Christ and the Social Question*, F. G. Peabody, p. 298 sq.

THE EXAMPLE OF OTHER MEN

its development had been partial and one-sided, one virtue having perchance been developed at the expense of the character considered as a whole. Is the self-sacrifice of the political reformer or Nihilist found in combination with unlimited patience, with perfect sympathy with those who think differently from himself, and with entire absence of self-assertion or desire for celebrity? If not, then, although we may thank God for the partial revelation of Himself, suggested by one or more Christ-like traits in the character of such men, we cannot feel that the existence of these traits in any way detracts from the impression which Christ's character as a whole makes upon us.

Again, in comparing Christ's unselfishness with that of a Nihilist, we need to be quite clear as to what we mean by our use of the word unselfish in order to guard against exaggerated or equivocal language. Aristotle's statement that the good man must needs be a lover of himself,¹ is not really opposed to the teaching of Christ. For Christ

¹ *Nicom. Ethics*, ix. 8, 7. τὸν μὲν ἀγαθὸν δεῖ φιλαυτὸν εἶναι.

COMPARED WITH THAT OF CHRIST

did not ask of men that they should do anything inconsistent with their own highest interests, though His views of what these interests were differed much from those of His contemporaries. He did not say, 'He that loseth his self shall suffer permanent loss,' but the very opposite—'Whosoever shall lose his self for My sake shall save it.'¹ The kind of unselfishness to which Positivists and others have laid claim, and which ignores ultimate self-realisation, in ignoring self, abandons the most real ground for seeking the well-being of others. For if each self is worth realising, so am I. If I am to be really ignored, so is every other 'I.' Self-suppression may be a secondary, but can never be the ultimate, motive of human action: a fact which S. Paul regarded as a truism when he said, 'No man ever hated his own flesh.'² The same language may be applied even to the life of Christ. The writer who describes the final motive of His conduct in the words of the Psalmist, 'Lo, I am come to do Thy will, O God' tells us also that 'Jesus . . . for the joy' (of man's

¹ S. Mark viii. 35 ; cf. Greek.

² Eph. v. 29.

THE EXAMPLE OF OTHER MEN

redemption) 'that was set before Him, endured the cross, despising shame, and hath sat down at the right hand of the throne of God.'¹ Perfect unselfishness is not incompatible with the knowledge that a man's action will coincide with the highest interest of the actor, but it demands that this knowledge shall not form the ultimate motive of the action. Even the political martyr who has died without any expectation of a future life, unless, indeed, his actions have been dictated by blind instinct, has been conscious that the refusal to make the sacrifice that seemed to be demanded of him would militate against his own highest interests. In one sense it is probably true to say that a perfectly unselfish life is inconceivable, and has never been lived by anyone. The highest form of unselfishness that we can understand is that of a life in which self-interest is not so much renounced as forgotten, and in which the conception of self-interest is so purified that it has ceased to be possible for the actor to distinguish between it and the Divine will.

¹ Heb. x. 7, xii. 2.

COMPARED WITH THAT OF CHRIST

But, wherever it is found, and however much it may be misunderstood, self-sacrifice is a mark of a Christ-like character, and can be the only true bond of union between men of different nations and different characteristics. The 'Nineteenth Century' in its closing number for last century contains an interesting article written from a Hindu point of view on 'Present Day Progress in India.' In the course of the article the writer, Protap Chunder Mozoomdar, speaks of the results of Christian missionary work in India during the previous quarter of a century. His remarks in regard to the methods adopted by Christian missionaries are by no means uniformly complimentary; but when he comes to speak of the influence which the character of Christ has exerted on his fellow-countrymen, he makes the following striking admission. He says, 'We maintain . . . that the greatest and best leaders of all lands will for ever continue to retain their places as national examples and lights, but that the excellences of all peoples and popular heroes shall be summed up to form the unity of the Son of God and man.'

THE EXAMPLE OF OTHER MEN

Perhaps the Christian missionaries in India have not very largely helped to form this idea: certainly modern Christian literature . . . has helped us more. . . . The only obstruction in the way ' (of the missionaries) 'has been their theology. But even that theology is much more temperate now than it was at one time. They no longer attack Hindu faith and principles with the same violence as before; they no longer criticise our national prophets with the same antipathy, nor do they look upon our national usages and reforms with the same disfavour. But this is not sufficient. We look forward to a day when Christian missionaries and Hindu reformers will form a brotherhood, different indeed in theology, but one in spirit, in aim, in the inspired humanity of Jesus Christ, and the Fatherhood of God.'

If, on the one hand, we do not take quite so optimistic a view of the possibility of grafting Christianity upon Hinduism as the writer, on the other hand we cannot but regard with profound interest the influence which the character of Christ has already exerted upon many thoughtful inhabitants of

COMPARED WITH THAT OF CHRIST

India, who would shrink in horror from the suggestion that they should be regarded as converts to Christianity. We can sympathise also, and that most fully, with the statement of the writer that the virtues exemplified in the lives of heroes other than Christ render it easier, and not more difficult, to believe in Him as 'The Son of God and Man.' The writer of the above article would be interested to know that on the porticoes of many Christian churches in the East, Homer, Solon, Thucydides, Pythagoras and Plato are portrayed as preparing the way for Christ.

HUMAN SAINTS MORE INSPIRING

VI

HUMAN SAINTS MORE INSPIRING THAN A GOD-MAN ?

THE next objection was expressed thus :—

‘Is it not the fact that in the majority of cases the lives of heroes, other than Christ, appeal to men much more directly than His life can ever do? Must it not, from the very nature of the case, be true that the lives of heroic and saintly men, whose standard of life and action, though higher than ours, has nevertheless been sufficiently near to ours to encourage us with the hope of being able to attain to it, appeal with greater force to us than the character of the highest conceivable man, who is at the same time something more than man? As the endowments of the former were strictly human, their example appears to be more encouraging and inspiring than that of a God-man.’

This difficulty [is one which many a

THAN A GOD-MAN ?

professing Christian scarcely likes to admit, even to himself, because he has an indistinct feeling that the admission that other characters are for him more inspiring than is the character of Christ reflects upon the perfect adaptation to human needs of the revelation of God in Christ. As he reads, for example, the story of some Christ-like life, he feels almost ashamed that the life of the pupil should have more power to influence him than that of the Master whom the pupil professed to follow. Whatever be the true significance of this feeling, it is better to face and try to understand than to repress or struggle blindly to overcome the difficulty which it creates.

The experience of any teacher of the young, or of the missionary who endeavours to instruct uncivilised races in the Christian faith, may help us to see what is the true explanation of this feeling. No one would be content merely to tell the child or the savage that to be a Christian is to reproduce the character of Christ, and then leave him to draw his own inferences as to the way in which such reproduction was to be achieved.

HUMAN SAINTS MORE INSPIRING

This action would be similar to that of a master who should place a complicated drawing, or an elaborate painting, before his pupil, and bid him reproduce it forthwith. The very perfection of the work would be the measure of the pupil's despair, inasmuch as that would be wanting which might suggest to him the necessary intermediate stages between his own imperfect work and the masterpiece which lay before him. It was the ladder, with its angels, half human, half divine, which seemed to connect heaven and earth, that made it possible for Jacob to gain any true conception of Jehovah. It is the lives of men, worthy of the name of men, that are intended to be to us the ladder by which we may rise to a true appreciation of the God-man Who stands above the human race as its ideal and ultimate goal.

The power to copy from the highest exemplar is one which requires to be developed. It is true that S. Paul in the epistle which contained his most advanced teaching said, 'Be ye imitators of God as beloved children,'¹ but to the Christians to whom he wrote 'I

¹ Eph. v. 1.

THAN A GOD-MAN ?

have fed you with milk, not with meat, for ye were not yet able to bear it ' ¹ he wrote also ' Be ye imitators of me, even as I also am of Christ.' ² Had we the task assigned us of teaching the young or ignorant to imitate Christ, we should be inclined to act in the spirit of S. Paul's letter to the Corinthians, and say to them, See how this or that trait in the character of Christ is illustrated by the experience of this or that person whom you yourselves know, and whose life is in some respects very little better than yours. The method, moreover, which we should use in trying to teach others is the method which we unconsciously adopt in learning for ourselves.

Quite apart from the question of national temperament, the appeal which a perfect life makes to men, varies according as their own characters vary. It requires an unselfish man to be inspired by perfect unselfishness. To use an illustration suggested by the experience of the artist :—as only a master painter can fully appreciate a masterpiece, so the converse holds equally true, and the

¹ 1 Cor. iii. 2.

² *Ib.* xi. 1.

HUMAN SAINTS MORE INSPIRING

boy who could fully appreciate the masterpiece of the great Italian artist was justified in exclaiming, 'I too am a painter.' The life of Christ is the great masterpiece of humanity. It is because we are partakers of His nature that we can hope to gain the inspiration which His life affords and it is in proportion as we understand that Life that we can say 'I too am a partaker of His nature.' So, too, the lives of those who, whether consciously or unconsciously, have been inspired by the portrait of Christ, will often serve as the most helpful commentaries upon His life.

Those of us who desire to grasp the full significance of Christ's life, cannot attain our purpose by any study, however minute, of the sayings attributed to Him or of the works He is reported to have done. We must go out into the world and see for ourselves what influence His words and works are exerting. To adopt the statement of a recent writer: 'Every great and powerful personality reveals a part of what it is, only when seen in those whom it influences. Nay, it may be said that the more powerful the

THAN A GOD-MAN ?

personality which a man possesses, and the more he takes hold of the inner life of others, the less can the sum total of what he is be known only by what he himself says and does. We must look at the reflection and the effects which he produced in those whose leader and master he became.¹ History supplies us not merely with the interpretation of the principles of Christianity, but with the only adequate interpretation of the life and character of Christ.

There is much in common between the methods by which the study of Christianity and that of natural science must be pursued. The naturalist who desired to understand completely the nature of any particular seed would not be satisfied with sowing a specimen in any one locality, or under any single sky. To ascertain its latent possibilities he would require to see how its growth varied with every variation of soil and climate. Nor, until he had made an exhaustive series of experiments, would he venture to assume that he fully understood the nature of his seed. May we not say the same in regard to the

¹ Professor Harnack, *What is Christianity ?* p. 9 sq.

HUMAN SAINTS MORE INSPIRING

Christian faith? Until we have seen how that faith can develop under all the varied conditions of human life throughout the whole world, we cannot presume to say that we have fully understood the meaning of our faith, or of the Life and Character upon which that faith is based.

There is no department of human life and action in Christendom which has not something to tell us of the influence which His character has exerted in the world, and which, in trying to estimate this aright, we can afford to omit from our survey. It is true that He left no writing behind Him : but what literature would remain, if we were to give up all in which the influence of His teaching could be detected? He was neither poet nor musician : but poet and musician alike have, in innumerable instances, borrowed from His life the inspiration which has enabled them to accomplish their best work. He contributed nothing to architecture, little or nothing to art ; but to His honour, and for the better realisation of His abiding presence, have been erected the noblest buildings the world has seen, and

THAN A GOD-MAN?

sculptors and painters have vied with each other in perpetuating His memory and His influence. He kept aloof from all politics and promulgated no schemes for the redress of social evils : but far and wide, in civilised and in heathen lands, wherever His teaching has become known and His character has been understood, slavery and oppression have tended to disappear and justice and mercy to take their place.

The danger, from a practical point of view, of fixing our attention upon the study of Christ-like men, instead of upon Christ Himself, is that we should rest satisfied with aspiring after the incomplete and should lose sight of the true ideal of human nature. The history of the development of saint worship and of the respect shown to the Blessed Virgin Mary is specially suggestive in this connection.

One result of the Arian controversy in the third and fourth centuries was that the Church found it necessary to safeguard herself against the introduction of error by carefully drawn up dogmatic statements as to the divine nature of Christ. The reaction

HUMAN SAINTS MORE INSPIRING

against Arianism in the past and the dread of Unitarianism in the present have caused men to speak much of the divinity of Christ and in part to forget the reality and significance of His human character. Moreover, in proportion as they exalted Christ above humanity they began to feel how impossible it was to imitate His virtues, and, inasmuch as disembodied virtue can never afford any lasting inspiration, they began to adopt as exemplars of human action the best men, other than Christ, of whom they knew anything. At first the immediate followers of Christ, and more especially the Virgin Mother, were venerated, not for any merits of their own, but because they reflected something of the character of Christ Himself or had pointed others to Him. The Virgin was represented in early Christian art as holding up the infant Jesus for the adoration of the world, but, as time went on, the Virgin came to be more and more adored for her own sake and the Christ receded out of sight. The visitor to the Roman Oratory at Brompton to-day may see for himself the last and most pathetic illustration of this

THAN A GOD-MAN ?

tendency to put the human Christ into the background, as he gazes upon the large-sized image of the Virgin, no longer with the infant Jesus in her embrace, but with her arms stretched out in an attitude of compassion over London, inviting its inhabitants to draw near to herself. There are some who are afraid lest Mariolatry and the veneration paid to saints, which characterise the Roman Church, should spread amongst the members of our own. Whether such fears be well-grounded or not, it is certain that the antidote to Mariolatry and saint worship is not the denunciation of the errors which we may believe them to involve, but a more intelligent appreciation of the human character of the Christ, whose claims they tend to supplant.¹

¹ Cf. p. 27 *sq.*

THE DEATH OF CHRIST

CHAPTER VII

THE DEATH OF CHRIST INSEPARABLE FROM HIS LIFE

THE next objection is one which arises, not from the direct consideration of the life of Christ, but from the interpretation of that life involved in the explanations which popular theology has frequently given of His death. It may be expressed in some such words as these.

‘ If Christ’s death were of the nature of a transaction between Himself and God, in which man had no direct concern, save as a resultant beneficiary, would not His death be lifted altogether out of the plane of human thought and experience ? ’ Or, to put the question in a slightly different form : ‘ If the Christ who died in order to change God’s attitude towards men is held to be the same Being who had previously lived a real human life on the plane of ordinary experience, does not

INSEPARABLE FROM HIS LIFE

the personality of Christ become so incomprehensible and unreal as to cease to appeal to us at all ?'

The difficulty here raised is one which has availed, more than perhaps any other, to create a barrier between Christ's life and our own and so to weaken the influence which He would otherwise have exerted upon us. If Christ in His death was separated completely from all other men, if He died simply as their substitute, or to pay a debt which they owed, or to reconcile an angry God to men ; if, in fact, His death was of the nature of a transaction, in which humanity had no immediate and necessary concern, the deduction is obvious. The Gospels tell us of but one Christ. We cannot separate His life and death and say that, whereas He lived subject in a real sense to the limitations to which we are ourselves subject, in order that we might be able to follow in His steps, He died a death to which human history, from the very nature of the case, could never offer any parallel, but which differed altogether, in kind as well as in degree, from the self-sacrifice even unto death, to which

THE DEATH OF CHRIST

other men may be called. To assume such a separation is to render meaningless the idea of human personality in Christ, and to diminish, if not to destroy, the significance of His life.

There are two ways in which an attempt has been made to meet this difficulty. Some have been content to brush it aside with the frank denial that Christ's death differed in any important respect from that of other good and holy men. This is the solution of the difficulty offered by modern Unitarianism. The power and attraction of the Unitarian creed are due to the fact that it is thus able to present Christ as a real person, very near to the lives and experience of ordinary men. It is a beautiful creed, free from mystery and capable of being understood by all. But it is a creed which has no explanation to offer of the consciousness of sin which is innate in the human breast, and it is one which, alike in the experience of individuals and of churches, has appeared the more incomplete and unsatisfying in proportion as this sense of sin has been developed. The Unitarian creed, moreover, necessarily involves the

INSEPARABLE FROM HIS LIFE

assumption that several of the statements attributed to Christ have been misreported and that the writers of the New Testament have misinterpreted some of the essential parts of His teaching. Even this would be easier to accept than to believe that for man's sin-laden soul no help is provided, other than that to be derived from the inspiration of a magnificent example—that the pit which Bunyan saw beneath the cross of Christ, and into which the pilgrim's burden rolled, has no real existence.

The alternative does not, however, lie between Unitarianism and the acceptance of any theory in regard to Christ's death which, by removing it altogether from the plane of human experience and representing it as of the nature of a transaction between Himself and another infinite Being, separates completely His life from His death. Theories of the atonement form, to many minds, the greatest of all obstacles to a belief in an atonement. It is when we attempt to explain what Christ Himself never explained, that the fact itself becomes to us obscure and unreal. One principal reason why the life of

THE DEATH OF CHRIST

Christ avails so little to inspire the lives of many earnest Christians is that in their efforts to explain the inexplicable, and to understand that 'which angels desire to look into,'¹ they have adopted metaphors and illustrations derived from the practice of an earthly lawcourt which, followed out to their legitimate issue, imply teaching that is not only untrue but immoral.

We can readily understand how a man who has spent all his lifetime in the study and practice of law will come at last to view everything from a legal standpoint and will unconsciously introduce legal metaphors into his ordinary conversation. But we often fail to remember the dominating influence which respect for law and legal forms has had in our own case in determining the interpretation of many passages in the New Testament, which contain references to the death of Christ, but which were not spoken, or written, from a legal standpoint. The legacy which the Roman empire has bequeathed to Europe is unlimited respect for

¹ 1 Peter, i. 12.

law. Western theology, as has been truly said, is 'saturated with Roman law.'¹

Many of us can remember how simple the whole scheme of the atonement seemed, when we were children and when it was explained to us that Christ on the cross paid our lawful debt, or bore the exact amount of punishment which we had legally incurred, and that therefore we were forgiven 'for His sake.'² But, as we grew older, the difficulty of understanding the meaning of Christ's death was greatly increased by the very explanation of it which had been offered to us. The difficulty of believing the doctrine of substitution, when expressed, not in the actual language of the New Testament, but in legal

¹ Maine's *Ancient Law*, c. ix. p. 348 (ed. 1861).

² Many would be surprised to be told that the New Testament does not contain any statement that God forgives man 'for Christ's sake.' This oft-repeated expression has done much to popularise a false view of the significance of His death. In Eph. iv. 32, where the A. V. had wrongly rendered the original 'God for Christ's sake hath forgiven you,' the correct rendering, as given in the R. V., is 'God also in Christ forgave you,' Gk. ἐν Χριστῷ. The expression in 1 John ii. 12 'on account of His name' (cf. Gk.) lends no support to the popular use of the phrase 'for Christ's sake' in connection with any theory of atonement.

THE DEATH OF CHRIST

terms borrowed from Roman jurisprudence, has led many to reject the doctrine altogether. Nor can we wonder that men should entertain doubts as to the divine origin of a doctrine which seems to conflict with their deepest moral instincts and convictions. Such doubts have been summarised in the following words : ‘ If suffering for sin comes from God, it is a good thing, not a bad thing. We do not want to be saved from any part of the discipline of a Father. If God is not a Father but an offended, jealous and dreadful tyrant, then immoral ways of escaping His wrath may be permissible : but what if God is really our Father ? We do not desire to be saved from what He may think best, least of all saved by the agonies of an innocent Being. Or if this world is half the devil’s world and God has contrived an amazing and Miltonic plan for seeming to pay the devil his price and outwitting him, let us say so, and believe it who can. I cannot. But if this world is the manifestation and theatre of a God whom we call Father, then we do not want a substitute to bear our discipline for us : we want a power to enable us, and a teacher to show

INSEPARABLE FROM HIS LIFE

us how, to live and suffer and die, and through it all to be close to God.'¹

Let us be careful not to misunderstand the thoughts here expressed. The writer, whose words we have quoted, does not reject the language of the Christian Creed, 'He was crucified for us under Pontius Pilate,' nor again the language of our Church Catechism, 'He hath redeemed me and all mankind.' Still further would he be from repudiating the statement 'the Son of Man came . . . to give His life a ransom for many.'² This last statement is of special interest because these words, which are attributed to Christ Himself in the Gospels, are those most frequently quoted in support of the doctrine of legal substitution alluded to above. The word 'ransom' (λύτρον) is as truly metaphorical as are the words 'vine' and 'shepherd,' in the discourses recorded by S. John. In order to appreciate for ourselves the meaning of the word ransom, or to explain it to others, we have to call up before the mind a succession of images suggested

¹ Archdeacon Wilson, *The Gospel of the Atonement*, p. 76.

² S. Mark x. 45.

THE DEATH OF CHRIST

by what we have seen or read of slaves and slave-owners and of the relations usually existing between them. The danger which then arises is that we should treat the details of the picture, into which we have resolved the original metaphor, as though they were all of equal import or significance. For example, a ransom is, strictly speaking, a price paid to a master to secure the liberty of a slave, whom he would otherwise be unwilling to set free. Those who have treated these words of Christ as though they formed part of a legal document, or as though the analogy suggested by the word ransom must necessarily hold good when worked out in detail, have been forced to ask themselves the question, To whom had this ransom to be paid? Who was the master that was unwilling to set free his slave? Was it God or was it the devil? It is hard to say which answer has done more to render the doctrine of an atonement incredible to thoughtful minds. The results which have followed the attempts that have been made to solve the difficulties raised by these questions warn us of the danger of basing an argument upon the details of an

INSEPARABLE FROM HIS LIFE

analogy when, as in the present instance, the analogy itself is contained in a single word. To discuss the bearing which this verse has upon the general doctrine of an atonement would lead us far away from our present purpose, which is to show that Christ in His death, as certainly as in His life, was 'perfect man.' It will be sufficient to point out that to those who reject altogether the idea of legal substitution the verse has none the less a clear and definite meaning. What this meaning is will be more easily understood if we consider the title which Christ here applies to Himself. He says 'the Son of Man came . . . to give His life a ransom for many.' How different would the teaching contained in the verse have been if it had read 'the Son of God . . . came to give His life a ransom for many.' But this is what we should have expected had the verse been intended to teach the doctrine of a legal substitution¹ or of a compact made

¹ In the words of another, who has written on the doctrine of the atonement from a point of view the extreme opposite to the writer before mentioned : 'So far as the language of the New Testament goes, there is no reason for supposing our Lord to have been substituted for us in His Passion ;'

THE DEATH OF CHRIST

between Christ and God in reference to man. It is interesting to note that, in the only other passage in the New Testament in which the word ransom (*ἀντίλυτρον*) occurs,¹ the human nature of the ransomer is even more distinctly emphasised. S. Paul writes, 'there is one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all.'² Christ lived and died to ransom the human race from the bondage of sin, but this act of redemption was accomplished by Him not as by an outsider, but in virtue of the fact that He was Himself a member of the human race and that He lived and died not so much instead of, as for, and on behalf of, His fellow men.

The suffering of an innocent being only becomes conceivable when we regard Christ

and again, 'An equivalent penalty could not satisfy God instead of the removal of sin. Even had it been otherwise, however, it runs counter to all our best conceptions of justice that penalties should be inflicted in that fashion.'—*The Faith of the Gospel*, A. J. Mason, p. 190.

¹ Moses is referred to as one sent to be a ransomer (*λυτρωτής*) of his people, Acts vii. 35. In Deut. xiii. 5 (LXX) God is described as ransoming His people out of the house of bondage. Cf. also S. Luke i. 68, ii. 38.

² 1 Tim. ii. 5, 6.

INSEPARABLE FROM HIS LIFE

as inseparably united with the human race. It is in virtue of the solidarity of the race that the self-sacrifice of all men can be summed up in Christ, and it is only in so far as the sacrifice of Christ, whether in His life or in His death, is repeated in the self-sacrifice of all men that that sacrifice becomes itself effective.

‘To describe the atonement,’ says Professor Moberly, ‘as a waiving, for a consideration, of punishment which, in justice, ought to have been inflicted . . . can, as a serious explication of God’s dealing with man, issue only in intolerable untruth. And if the consideration . . . is capable of being described as the unjust punishment of some other, who has no connection with the guilt, no wonder that the transaction so conceived, or described, profoundly shocks the conscience of god-like men. If this is all that we have to say about the Christian doctrine of the atonement, much that is deepest and best in human nature will continue to cry out against it with a cry which will certainly not be silenced or appeased.’¹

¹ Cf. *Atonement and Personality*, by Prof. R. C. Moberly, p. 276 sq.

THE DEATH OF CHRIST

To return, then, to the objection under consideration which was briefly this: 'How is it possible to regard Christ as one who lived as our example and under real human limitations—yet as the same being who afterwards died in place of us upon the Cross? A person or thing substituted for anything else must be, in the eyes of the law, distinct from that for which it is substituted. Christ, therefore, could not have died instead of—that is, as a substitute for—the human race, using the words in a strictly legal sense, unless He were distinct from the human race. But, if this be so, if Christ were distinct and separated from all other men in His death, must He not also have been so in His life, or, failing this, do not His personality and character become altogether incomprehensible?' As we have already seen, this difficulty arises from a misinterpretation of the meaning of Christ's death, a misinterpretation which has in great measure arisen from the legal atmosphere in which much of the Christian theology of the West has been developed.

If it be true to say that sin can be more correctly predicated of human character or

INSEPARABLE FROM HIS LIFE

of man in himself, than of human action, the forgiveness of sins must have an immediate relation to a change of character. Such a change, moreover, cannot possibly be thought of as an escape from a hostile God. So long, therefore, as we regard Christ's death as a sacrifice offered to a hostile Deity to obtain from Him the remission of sins, regarded as offences capable of being considered apart from the sinner, we can never understand aright the significance either of Christ's life or of His death.¹ Hence the importance of avoiding the use of language such as that used in the well-known book on the Atonement written by the late Dr. Dale, who says, 'The remission of sins . . . brings to the man who has received it a sure and permanent escape from the hostility and the wrath of God.'² Such language, even though

¹ Bp. Westcott, commenting on the expression used in Heb. ii. 17, 'to make propitiation for the sins of the people,' says, 'the essential conception is that of altering that in the character of an object which necessarily excludes the action of the grace of God. . . . The propitiation acts on that which alienates God and not on God, whose love is unchanged throughout.'

² *The Atonement*, R. W. Dale, p. 346.

THE DEATH OF CHRIST

followed by other statements, which suggest that the author did not himself hold all that the words imply, is dangerous and misleading.

If Christ's life is to exert its full influence upon our own, we must refuse to accept a theory of atonement which represents His death as in any real sense separable from His life. In thinking of His death, moreover, we need to beware of what has been called the 'morbid deification of pain,' as though the extreme suffering which was connected therewith was that which distinguished His from all other deaths. His death was an incident—of supreme and incalculable value no doubt, but, nevertheless, only a single incident—in the series of events which connected His birth with His Ascension. A recent French writer says, 'It is only by a violent fiction that His death can be isolated from the rest of His life . . . as though He had not made of His death the supreme act of His life. That death has, no doubt, an exceptional place and value, but solely because it concentrates and expresses within itself, in a

INSEPARABLE FROM HIS LIFE

manner definitive and absolute, the sacrifice of His whole life.’¹

In the Epistle to the Romans, S. Paul argues that if the death of Christ has abolished (not God’s enmity towards us, which never existed, but) our enmity towards Him, the result of this reconciliation will be that we shall be ‘*saved by His Life.*’²

¹ *The Atonement in Modern Religious Thought*, Auguste Sabatier, p. 219 sq.

² Rom. v. 10. Cf. R.V. marg. ‘in His life,’ ἐν τῇ ζωῇ αὐτοῦ.

THE EXISTENCE OF THIS CHARACTER

CHAPTER VIII

THE EXISTENCE OF THIS CHARACTER—ITS CORRELATION WITH OTHER FACTS

THE last objection we propose to consider has been expressed thus :

‘ The argument that has been adduced for the existence of this unique and supernatural Character does not proceed on scientific lines and is not such as would be accepted in support of any ordinary fact, or to prove the existence of anything unconnected with theology. The alleged fact is not one that can be apprehended by the senses, and the evidence that exists in support of it, is of a remote and circumstantial kind, from which no real certainty can be derived. Moreover—and this is a still stronger reason for rejecting it—the existence of such a Character cannot be correlated with any other established

ITS CORRELATION WITH OTHER FACTS

fact in the history of the present or the past.'

In regard to the first point it may be said that the proof that Christ existed, and that His character was such as the Gospels describe, rests in part upon the evidence of the human senses, and has been transmitted to us in the same way as the evidence for all other historical facts. But it rests also upon the fact that the Gospel description of Christ's character harmonises with what the best and noblest men have felt the ideal man must be. Nor can it be said that this latter evidence does not proceed on strictly scientific lines. For it is no less reasonable to argue that there must be a reality to correspond to our ideals than to argue that there must be something real to correspond to our sensations. It may be said that such evidence presents itself with very different degrees of conviction to different minds, but this is equally true in regard to much of the evidence which is adduced in support of scientific theories.

Our ideals change according as our character develops. There have been times

THE EXISTENCE OF THIS CHARACTER

in the lives of most men when the words of the Christian poet have seemed to be no exaggeration of their real desire :

O Lord ! that I could waste my life for others,
With no ends of my own,
That I could pour my life into my brothers,
And live for them alone !

There have been times when we have vaguely, but none the less intensely, longed for a degree of unselfishness, which none that we see around us have attained, and the possibility of attaining which seemed altogether beyond us : we have longed to be set free altogether from selfish thoughts and from petty ambitions and jealousies. We have not been able to explain to ourselves the meaning of these aspirations, and as we have pondered upon the miserable shortcomings of the past, we have started back astonished at the working of our own minds and have wondered whether such a life, as we have for a moment caught a glimpse of, must for ever remain a mere flight of the imagination, or whether under any conceivable conditions the aspirations, of which we have been conscious, could be realised in actual life. At

ITS CORRELATION WITH OTHER FACTS

times such as these the character of Christ appeals to us as the authoritative revelation of that after which we have been blindly groping, and as, by careful study, we discover how perfectly the revelation corresponds with, and at the same time supersedes, our highest impulses and aspirations, we feel that this very fact is no small evidence of its truth.

As we invite men to study the character of Christ, in the hope of finding an explanation of every uplifting thought and every noble impulse which have arisen within them, we may adopt the words which Longfellow places as his introduction to 'Hiawatha,' and say :

Ye whose hearts are fresh and simple,
Who have faith in God and nature,
Who believe that in all ages
Every human heart is human ;
That in even savage bosoms
There are longings, yearnings, strivings,
For the good they comprehend not ;
That the feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in that darkness
And are lifted up and strengthened,
Listen.

THE EXISTENCE OF THIS CHARACTER

In answer, then, to the difficulty above described, we may appeal to the experience of the objector himself and may say to him, 'The character of Christ offers to you a scientific explanation of what is otherwise an inexplicable experience. You are conscious of powers, aspirations and impulses which are incompatible with the principles of utilitarianism or hedonism. But as in Christ's character you see perfected all that is potential in yours, you realise that His character is in a real sense correlated with your own.' We may further point out how those who have tried to explain man and all his potentialities, on the supposition that he is an end to himself and that his personal interest must be the dominant principle of his actions, have never succeeded in adducing a reasonable explanation of the heroic instincts and self-sacrificing impulses by which from time to time his conduct is controlled. Ever and anon man seems to rise above himself, and, by some splendid deed of heroism, to demonstrate how absurdly inadequate the mere dictates of self-interest are to explain his action. Such an illustration was afforded on

ITS CORRELATION WITH OTHER FACTS

a large scale at the moment when the troop-ship 'Birkenhead' sank in 1852 off the east coast of South Africa. The women and children having been placed in the only available boats, the men to the number of 454 were drawn up on deck, as on parade, and the order 'Stand still and die like Englishmen' was given, as the deck was visibly sinking beneath them : an order which was obeyed unhesitatingly and without an attempt on the part of a single individual to secure his own safety by breaking the ranks. When Professor Maurice, who was lecturing at Cambridge in opposition to the utilitarianism of Bain, read this account out to his class, the whole of the students present rose and cheered. A story like this, which appeals to men so strongly, just because they are conscious of a sympathetic impulse to imitate such action, demands an explanation of an altogether different order from any which utilitarianism or refined self-interest has to offer, an explanation which the character of Christ, in Whom all the possibilities of human nature were perfectly realised, alone affords.

A further answer to the objection that

THE EXISTENCE OF THIS CHARACTER

the existence of the character attributed to Christ cannot be correlated with any other established fact in history, is suggested by the existence of a parallel difficulty in the realm of science. There is a mysterious something, which no scientific man pretends to explain, that pervades the whole known universe, and to which the name 'ether' has been given. Its existence cannot be correlated with any other established fact ; it makes no impression on the senses, and all the evidence which can be alleged in support of its existence is of an indirect and circumstantial nature and only appeals to men whose minds have been specially trained to appreciate it. But, despite the limitations which condition our knowledge of ether, its presence is an established fact which few would venture to deny. We know that it exists, because it is necessary to postulate its presence in order to account for the presence of light and in order to understand how it can be transmitted to us from outside. Light could not exist, or rather could not affect us, were its waves not transmitted through an all-pervading ether.

ITS CORRELATION WITH OTHER FACTS

The divinity of Christ, it may be urged, is a scientific hypothesis, and can be established in the same way as the existence of ether. If it is necessary to postulate the existence of ether in order to explain the sunlight which we see around us, it is equally necessary to postulate the existence of the divine Being portrayed in the Gospels, in order to explain how He, who dwelt 'in light unapproachable,'¹ became 'the light which lighteth every man, coming into the world.'² We cannot demonstrate the fact of the Incarnation any more than we can demonstrate the existence of ether. In the latter case the only, and in the former case the strongest evidence comes to us in the form of an induction. By postulating the existence of ether we are able to explain how light exists and is transmitted: by postulating the Incarnation we are able, to the same extent, to explain the new force, which appeared in human history at the time when Christ was born, which has influenced the world ever since, and the existence and action of which would otherwise remain an inexplicable

¹ 1 Timothy vi. 16.

² S. John i. 9.

THE EXISTENCE OF THIS CHARACTER

mystery. Though no evidence can be put forward which would really demonstrate the divinity of Christ, it may none the less be maintained that the theory of His divinity affords the most rational explanation of the existence of His portrait.

There is one further argument of a popular kind that is sometimes adduced against the perfection of Christ's character, which seems, however, hardly serious enough to allude to. It is based upon the difficulties arising from (*a*) His treatment of the herd of swine and of the fig tree, (*b*) His parable of the unjust steward and the advice with which it ends, (*c*) His words in regard to the fire of Gehenna. The last difficulty has arisen from an attempt to give a perfectly literal interpretation to words which would not have been so interpreted by those to whom they were actually addressed. In the second case it is impossible to decide whether the concluding words of the parable were intended by Christ to be taken literally or to be regarded as ironical. Had we the complete context, the difficulty of explaining the words and of harmonising them with the

ITS CORRELATION WITH OTHER FACTS

rest of Christ's teaching would perhaps disappear. In regard to the first—that is, the miracles which resulted in the destruction of the swine and of the fig-tree—it is hard to believe that to anyone who had examined the passages referred to together with their context, and who, at the same time, had studied the character of Christ sufficiently to feel in himself, in however small a degree, the force of its inspiration, the difficulties here suggested should be any real stumbling-block. As well might we attribute imperfection to the sun because, owing to our ignorance, we are unable to explain the nature of the spots on its surface, as attribute faults to the 'Light of the world' because owing to our limited knowledge we are unable fully to understand the description which is given to us thereof in the Gospel record. The man who should refuse to avail himself of the sunlight because others had assured him that they had seen spots upon the sun's disc, which, moreover, only the existence of the sunlight had made it possible for them to discern, would scarcely be more unreasonable than the man who should

THE EXISTENCE OF THIS CHARACTER

refuse to walk in the light reflected from Christ's character because, in view of the standard which that Character has created, he is unable to explain one or two seeming inconsistencies in the Gospel narrative.

In this particular case the probable explanation of the incidents is that which to most would be the first to suggest itself: namely, that Christ valued the education of man's character more than the life of animals or of plants.

It is sometimes further objected that to admit the possibility of a doubt attaching to any reported statement of Christ is virtually to abandon the defence of the Christian position. It is pointed out that, as a chain is no stronger than its weakest link, so, if a flaw can be detected in the chain of evidence by which the accuracy of the Gospels as a whole is supported, every statement which they contain becomes untrustworthy. But the analogy suggested is misleading, if it is not altogether false. The evidence for the faith of Christianity, and especially that which the character of Christ supplies, might more correctly be compared to a net, by which,

ITS CORRELATION WITH OTHER FACTS

rather than by a chain, the weight of the doctrines of Christianity is supported. A thread here and there may give way in a net, but that which it supports is still secure. So the evidence for particular stories or incidents reported in the Gospels may seem less strong than for others, or we may be in doubt, especially in cases where the evangelists are not themselves agreed, as to whether one or two of the sayings of Christ have come down to us in exactly the form in which they were uttered ; but the lines of evidence, for what Christ was and did, come from so many different directions, and cross and intercross at so many points, that criticism of mere details can in no way affect the argument as a whole.

In discussing particular difficulties such as those that have been mentioned above, we must remember that no argument or series of arguments will ever do away with the necessity for the exercise of faith in regard to the Christian revelation, and that no complete demonstration of the truth of Christianity will ever be forthcoming. All that we can expect is that, in the case of the individual,

THE EXISTENCE OF THIS CHARACTER

faith will prove to be justified by its results, and this in much the same way as it has from time to time been justified in other branches of knowledge or of research.

To take one further illustration afforded by the results of astronomical research: rather more than half a century ago, Professor Adams of Cambridge discovered the existence of the planet now known as Neptune. His study of astronomy had enabled him to predict where the planet was to be found and to calculate its distance from the earth and, roughly speaking, its weight, before he or anyone else had ever seen it. Within a few days of the publication of his prediction, the planet was found and his calculations in regard to its distance and weight were found to be correct. The most interesting result of Professor Adams's work was that it demonstrated, not merely the accuracy of this particular deduction, but the trustworthiness of a whole series of facts, which were incapable of direct demonstration, but which were proved to be true by the correctness of the deduction which he had

ITS CORRELATION WITH OTHER FACTS

drawn from them. His discovery proved that the astronomical science of his day could justly claim to be regarded as a ground of appeal and standard of authority in many cases with which his discovery had no direct connection. Applying this illustration to the study of the Gospels we may say that the Gospels correspond, for us, to the astronomical treatise. We begin by assuming on their authority many facts which bear directly on our relation towards God, but which are incapable of demonstration. If we are prepared to act on the supposition that these facts are correct, and to prosecute our search for divine truth by the help of this assumed revelation, we may look forward to the time when we shall discover Christ, each for himself, and when the discovery—attested by our innermost consciousness, and confirmed by the explanation which it affords of many hitherto insoluble problems connected with our life—will serve as a final proof of the truth of these first assumptions. Moreover, the knowledge thus gained will not merely establish the truth of the Christian revelation

THE EXISTENCE OF THIS CHARACTER

in regard to particular points, but will be to us the assurance—of far greater value than any which we can obtain from critical or historical research—that the revelation as a whole has a claim to be regarded by us as a trustworthy guide.

CHAPTER IX

CONCLUSION

A REMARK made by one who had read the 'Studies in the Character of Christ,' to which these chapters are intended to be a sequel, was, 'I quite agree that the character of Christ was unique, nor would I deny that its uniqueness is a strong argument that it was something more—call it, if you will, divine; but how does the uniqueness, or even divinity, of Christ's character affect me? Am I any better off, because I know that long centuries ago a wonderful or divine man lived and died upon this earth?'

We have already tried to show that Christ is the goal of humanity; that His life is a prophecy of what God intends ours to become; and that the 'vision of the Christ' may help us to attain to the goal set before us; but it is worth while to lay further emphasis upon this, the practical side of our subject.

STUDIES IN THE CHARACTER OF CHRIST

No study of the character of Christ will be of any great help to us unless we can realise the bearing which the revelation of His character has upon our own. Let us try, then, at the risk of some repetition, to put down in a few words two or three practical conclusions which follow from what has been said.

(1) The reverent study of Christ's character, apart from all questions of disputed interpretation, has ever tended to create within men a desire to raise the standard of their own lives. 'We needs must love the highest, when we see it.'¹ It is the constant meditation upon His character which will lead us on at last to an intuitive apprehension of Himself and which will do for us what no enlargement of our mental horizon, and what no reception, or assimilation, of mere ideas, can ever do. For, as has been well said, 'ideas are often poor ghosts; our sun-filled eyes cannot discern them; they pass athwart us in thin vapour, and cannot make themselves felt. But sometimes they are made flesh; they breathe upon us with warm breath; they touch us with soft responsive hands; they

¹ *Idylls of the King*: 'Guinevere.'

CONCLUSION

look at us with sad sincere eyes, and speak to us in appealing tones ; they are clothed in a living soul, with all its conflicts, its faith, and its love. Then their presence is a power, then they shake us like a passion, and we are drawn after them with gentle compulsion, as flame is drawn to flame.'¹ Happy is he who has passed beyond the stage of studying Christ's character, as it is imperfectly revealed in the Gospel portrait, to recognise in Him, Who stands behind the portrait, a living Person, Who not merely embodied, in the distant past, our noblest conceptions of human character, but Who by His 'gentle compulsion' would fain make us like Himself.

(2) To the question, 'Am I any better off, because I know that long centuries ago a wonderful or divine man lived and died upon this earth?' the possibility of giving an affirmative reply depends upon whether or no we believe that this 'wonderful or divine man' was indeed a real man. If this be so, the knowledge that One, who was a man like ourselves, rose far above the ordinary standard

¹ *Scenes in Clerical Life* : 'Janet's Repentance,' chap. xix.

STUDIES IN THE CHARACTER OF CHRIST

of human experience cannot but inspire us with hope in regard to our own future, and that apart altogether from a belief in the particular doctrines which He is said to have taught. Moreover, if as the result of a careful study of His character, we are led to accept as true the teaching attributed to Him in the Gospels, the further question will then present itself—the answer to which will include a more complete answer to the first—How is it possible for a man to establish a vital connection between Christ's character and his, so that it may be to him no mere ideal to be admired from afar, but the actual pattern by which to form his own? The answer to this further question—and none has a more direct bearing upon the Christian life—is to be found in the instructions which Christ gave to his disciples relating to the continuation of His presence in their midst through the instrumentality of the Holy Spirit.

It is only as we grasp the full meaning of Christ's teaching in reference to the action of the Holy Spirit that we can appreciate the real significance of His life and character in relation to our own. After promising to His

CONCLUSION

disciples that the Holy Spirit should shortly be given to them, He said, 'I will not leave you orphans: I come unto you.'¹ The Christian Church is in a true sense a continuation of the Incarnation. Thus S. Paul says of himself, 'it was the good pleasure of God . . . to reveal His Son in me.'² In the same way it may be said that what happened on the day of Pentecost was the revelation of Christ in His disciples. The Holy Spirit's presence was understood by the early Christians to be at once the means and the assurance of the perpetual incarnation of the Divine in man, even as we read, 'Hereby we know that He abideth in us, by the Spirit which He gave us.'³

'The Holy Ghost,' says Professor Moberly, 'is mainly revealed to us as the Spirit of the Incarnate. If it be once conceded that the revelation of the Holy Ghost is a revelation of the New Testament, not of the Old, it will be obvious that that revelation in the New Testament, is made, not as an independent or separate vista into truth,

¹ S. John xiv. 18, R.V. marg.

² Gal. i. 15 sq.

³ 1 S. John iii. 24.

STUDIES IN THE CHARACTER OF CHRIST

but as a sort of necessary sequel or climax to the meaning of Incarnation, at the moment when Incarnation proper—that is, the life lived by God the Son in flesh upon earth—was immediately drawing to its close. The meaning of the Incarnation was not exhausted—there is a sense in which it may be said to have hardly yet begun—when Jesus Christ passed away from this visible scene of mortal life. That real significance of the Incarnation, hardly then as yet begun, is to be recognised . . . in the presence and working here on earth of the Spirit of the Incarnation and of the Incarnate.’¹ If Christ’s character is to be reproduced in us to the fullest possible extent, it can only be by the help of Christ’s Spirit.² Though the study of His character may inspire us to make an effort to imitate His example, the closest union or assimilation can only be obtained by those who have consciously claimed the gift of His Spirit as their own. For, ‘it is not by becoming like Him that men will approach towards incorporation with Him,

¹ R. C. Moberly, *Atonement and Personality*, p. 194 sq.

² As justifying the use of this expression, cf. Acts xvi. 7, ‘the *Spirit of Jesus* suffered them not.’

CONCLUSION

but by incorporation with Him, received in faith as a gift, and in faith adored and used that they will become like Him.'¹

(3) The character of Christ reveals to Man his own true nature. Aristotle has said, 'the nature of a thing is that which it has become, when its process of development is completed,'² and his words suggest to us the true significance of Christ's life and character. Man is, as Aristotle says, what he may become. What Man may become we learn from seeing what the Son of Man actually was.

Thus the study of this Character will furnish us with the key to the study of our own. Christ's character reveals what the character of Man might now be, were it not for human selfishness; what, we believe, it will be when, by the help of the 'Spirit of Jesus,' we gain, whether here or hereafter, the perfect victory over self.

The character of Man is like a masterpiece of painting, in which indications are still to be found which suggest how different

¹ R. C. Moberly, *Atonement and Personality*, p. 284.

² Arist. *Politics*, i. 2 : οἷον γὰρ ἕκαστόν ἐστι τῆς γενέσεως τελεσθείσης ταύτην φαρὲν τὴν φύσιν εἶναι ἕκαστου.

STUDIES IN THE CHARACTER OF CHRIST

the original design must have been from that which we now see, but which has become so marred and disfigured, as to render it impossible for us, apart from outside help,¹ to be sure what the original design was. Some of the experts in natural history and anthropology, who have been called in to explain the portrait of man, as it now is, profess to believe that he is nothing more than a very clever and highly developed animal. But, such assertions notwithstanding, the very 'longings, yearnings, strivings, for the good they comprehend not,' which come to men in their best moments, assure them, with a certainty that increases with their power to interpret them, that if their bodily frames are connected with the beasts below, their real self, of which their character is the index, is as certainly connected with the divine above them. Had not the portrait of Christ been

¹ Cf. illustration used by Athanasius (*De Incar.* xiv.) and drawn from a portrait painted on wood. He argues that as the wood is still preserved, in the hope that the portrait may some day be restored, so the human race, on whom God's likeness has been placed, is preserved, in the hope that through Christ, the divine Original, God's likeness may yet be restored.

CONCLUSION

preserved for us, the task of elucidating man's true nature, and still more of reproducing the original design of the Artist, might have been regarded as impossible. But, as it is, not only do we gain from the Gospel portrait the knowledge of what God intends our lives to become, and the inspiration to guide us in our efforts, but, with this portrait in our hands, we can hope to interpret for others the latent good within them which, by the help of Christ's Spirit, may yet be abundantly realised.

How far-reaching this knowledge is, if we could but fully grasp it ! ' If we could all really believe, really know, that we human beings are a manifestation in some faint degree of God's Life on earth—"homes for the Eternal" ; if we all realised that the noblest lives, and far above the noblest, the vision of Christ, have shown us what man is meant to be, then there would spring up everywhere what we see struggling for expression in a few—a respect, an awe, for every human being as such. We should honour all men. The poor child of the streets, the stunted and starved lives of so many workers sacrificed

to our civilisation, the far-off missionary fields, would then cry to us with a different voice. We could not forget them. With that voice in our ears, not only the life of aimless expenditure, and the round of amusement, which is neither the refreshment after labour nor the preparation for it, but the conventional semi-religious life as well—how unworthy it all looks! How great the need, how noble the work of permeating our commercial, social, and political and religious life with some guiding and inspiring principle, by awakening the world to the ever-present Divine!’¹

It is ‘the vision of the ideal,’ said Bishop Westcott, that ‘guards the monotony of work from becoming the monotony of life.’

In Browning’s Epilogue to his ‘Dramatis Personæ,’ Renan is introduced as the exponent of modern scepticism and is represented as lamenting in pathetic language that the Divine Face, which once looked down from heaven upon men, has disappeared, seemingly for ever, whilst ‘shuddering’ humanity has discovered that it is itself installed in the

¹ *The Gospel of the Atonement*, Arch. J. M. Wilson, pp. 151, 152.

CONCLUSION

place from which God has, by science, been dethroned :

Ghastly dethronement, cursed by those the most
On whose repugnant brow the crown next falls.

The poet himself then intervenes, in his own person, and shows by means of an illustration, borrowed from the experience of the arctic explorer, that the forces of life practically reproduce for each individual in turn that which has seemingly been lost to the world. No change, he seems to say, can obliterate altogether the Divine Vision, to the reality of which the experience of the individual testifies.

The poem closes with the words :

That one Face, far from vanish, rather grows,
Or decomposes but to recompose,
Become my universe that feels and knows.

On one occasion, it is said that Browning read this Epilogue aloud to a friend, and at the close said : ' That face is the face of Christ. That is how I feel Him ! '

Shall we not echo the certainty of the poet that that Face of incarnate Love will nevermore vanish from the world but will be to us, through all change, the star to guide us through the darkness up to God

PART II

THE UNIQUE CHARACTER OF
THE REVELATION OF GOD AND OF MAN
IN THE OLD TESTAMENT
REGARDED AS A PROOF OF
ITS DIVINE ORIGIN

CHAPTER I

INTRODUCTORY

‘I am verily persuaded that the Lord has more truth yet to break forth out of His word.’¹

THE impossibility of giving any satisfactory explanation of the origin of the Gospel portrait of Christ, save on the supposition that the original was a real person, has been referred to as affording the strongest of all arguments in support of the Christian Faith. We propose now to apply a similar method of reasoning to the Old Testament, and to endeavour to show that the strongest argument for the inspiration of its religious teaching is of an exactly similar nature to that which has been adduced in reference to the New Testament. In both cases it is the unique character of their revelation of God and of human nature, that affords the most certain proof of their divine origin. In the

¹ Pastor of the Pilgrim Fathers on embarking in the *Mayflower*.

STUDIES IN THE OLD TESTAMENT

Old Testament this revelation was given 'by divers portions and in divers manners'; in the New Testament it was summed up in the life and character of a perfect man. A further object, which we have in view, is to show that the argument derived from the unique character of the revelation of God and man, which the Old Testament contains, is one which is strengthened rather than weakened by the acceptance of the results of modern criticism.

There are some readers of the Old Testament to whom its inspiration is self-evident, and to whom all evidence in support of its divine origin appears superfluous or even irreverent. There are others who are ignorant, and desire nothing so much as to continue ignorant, of the results of modern critical research and who are content to accept what their fathers accepted, believing that what has been held by many good people in the past cannot be other than true. To such persons, and amongst them are included many devout and earnest Christians, the latter portion of this argument will appear both unnecessary and misleading.

INTRODUCTORY

But there are others again, and their number grows larger every year, and includes many who are equally devout and reverent, in whose case a careful study of Old Testament criticism and of the moral difficulties which the mere reading of the text suggests, is making it increasingly difficult to retain an intelligent faith in its inspiration. So far from the Old Testament being a school-master to lead them to Christ, it has become the stumbling-block which seems likely to prevent their ever reaching His presence. The day has passed when knowledge of the results of Old Testament criticism can be confined to serious students or to teachers. Anyone who is in doubt on this point has only to attempt to teach one of the upper classes in a Sunday school the story of the garden of Eden, or that of Balaam, or of Jonah. It is unlikely that he will get through his lesson, provided that his scholars are of average intelligence and more than twelve years old, without being asked to say whether it was an ordinary serpent that spoke to Eve, or whether Balaam's ass actually spoke with a man's voice, or whether

STUDIES IN THE OLD TESTAMENT

Jonah was really swallowed by a fish. There are still a few teachers who would be prepared to answer an unhesitating 'Yes' to all such questions, but the number of scholars who would be satisfied with this answer is steadily decreasing. If, on the other hand, the teacher replies that there are two ways of explaining these and other similar statements, and that good and learned men are not agreed how they are to be interpreted, whether as literal history or otherwise, he will probably be met with the further question: 'If we cannot be certain of the literal truth of every statement contained in the Old Testament, how can we be sure that any part of the revelation it contains has come from God, or how can we hope to distinguish that which comes from Him from that which comes from man?' The answer to the last question is this: 'We cannot, with any completeness, distinguish between the divine and human elements in the several books, nor is it necessary that we should do so. We believe that, as the Incarnation was the supreme revelation of God in life, so, prior to the Incarnation, the supreme revelation of

INTRODUCTORY

God in literature was that contained in the books of the Old Testament. But, neither in the one case nor in the other is it possible to say where the divine ends and where human limitations begin. 'The Bible is not a composite of divine gold mixed with human alloy, which we must somehow separate from the alloy in order to get a standard degree of fineness. It is rather like oxygen mixed with nitrogen in the air, that we may better breathe it.'¹

The fears which many entertain in view of the results of modern criticism, arise, to a large extent, from the supposition that the construction of the books of the Old Testament must necessarily be of a uniform texture, and that the historical and antiquarian information which they embody, and the names and dates, which a late Jewish tradition has connected with them, must be as divinely inspired, and therefore as correct as the religious teaching of which they are the setting. Take, as an example, the form in which the religious teaching of the early

¹ *The Life and Literature of the Ancient Hebrews*, by Lyman Abbott, p. 13.

chapters of Genesis was given. It is difficult to see how, except in the form of stories, the deep spiritual lessons contained in these chapters could have been conveyed to primitive man. The account given of the Creation, however inaccurate it may be from a scientific point of view,¹ embodies the truth that the world did not come into existence by chance ; that the origin of life is spirit ;² that man is the head of the visible creation and that he is akin to God. It serves, at the same time, to counteract the false teaching, universal at the time the story was first written, that worship is due from man to nature or to any visible representative of nature. The story of Eden, whether it be interpreted literally, or in the same way that the second Eden described in the Apoca-

¹ Cf. words of F. G. Peabody, though used in a somewhat different connection : ' No enquiry could be more misleading, or superfluous, than to search (in the Bible) for confirmation of modern science. The harmonies of science with religion are in this sense as unreal and fanciful as the harmonies of poetry with chemistry.'—*Jesus Christ and the Social Question*, p. 340, *sq.*

² The thought expressed by the writer of the Epistle to the Hebrews (xi. 3), νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας. . . εἰς τὸ μὴ ἔκ φαινομένων τὸ βλεπόμενον γεγονέναι is apparently derived from the account in Genesis i.

INTRODUCTORY

lypse is interpreted, embodies the truth that sin is wilful disobedience ; that sinfulness involves separation from God ; that the struggle between good and evil will last as long as human history lasts, but that the final victory is assured to the good. The narrative further suggests that mere intellectual subtlety, divorced from moral attributes, is not a good to be greatly desired by man, inasmuch as it may be possessed by one of the creatures which have been placed by the Creator under the dominion of man.¹ It gave men, too, what we might call a working hypothesis of the origin of evil in human life ; an hypothesis which, however imperfect it may appear to us, was probably the truest that man, in early time, was capable of receiving.

The account of the Flood shows that the convulsions of nature subserve the purposes

¹ The lesson here conveyed was applied by the late Professor Huxley to show the uselessness of intellectual culture apart from moral training. He said : ‘ Undoubtedly your gutter child may be converted by mere intellectual drill into “ the subtlest of all the beasts of the field,” but we know what has become of the original of that description, and there is no need to increase the number of those who imitate him successfully.’—*Science and Education Essays*, the School Boards, p. 396.

of divine providence, and that human pride and arrogance do not remain for ever unchecked. The story of Abraham embodies the truth that faith is the quality which can alone establish intercourse between man and God, and that the good that a man does descends to his children's children; whilst that of Jacob teaches that the grasping and deceitful sinner may become, as the result of long discipline, the saint of God.

And so we might go on from story to story. Each contains spiritual lessons which could hardly have been given, or, at any rate, perpetuated in any other form. The enormous influence which the teaching of John Bunyan in the 'Pilgrim's Progress' has exercised in the past and which it still exercises, especially upon the minds of children—influence which it could never have gained had it not been embodied in the form of a story—makes it easy to understand why it was that in the world's infancy so much religious teaching was given in similar form. It helps us, also, to understand that the value of the religious teaching contained in these early stories is not necessarily

INTRODUCTORY

affected by uncertainty as to whether the stories themselves are literal history,¹ or whether they are true only in the sense in which Christian's adventures, described by Bunyan, are true. The opinion of any individual in regard to the method to be applied to the interpretation of these stories is of little moment, but it is a matter of high importance to all who have to act as teachers that they should be able to explain to others that the value of the Old Testament, and of these stories in particular, is in no way affected by the adoption of systems of interpretation other than those of which they themselves approve.

What most needs to be done at the present time is to remove the prejudice which

¹ Cf. words of Bishop Westcott : 'The Revelation which they convey is wholly unaffected by the view which may be taken of the incidents which embody the doctrinal statements in a concrete form ; and indeed a careful examination of the narrative seems to leave no doubt that these first scenes in the religious history of the world are described in a symbolic form, even as the last scenes portrayed in the Apocalypse. For both—for the beginning and the end—this form, as we may reasonably believe, is, from the necessity of the case, that which is best suited to convey to a being like man the right impression of the truth shadowed out.'—*Gospel of Life*, p. 187.

STUDIES IN THE OLD TESTAMENT

prevents so many professing Christians from investigating the question at all ; a prejudice which plays into the hands of those who would fain disprove the inspiration of Old and New Testaments alike.

An impartial examination of the results of modern criticism, if we except the theories of a few extreme men, would, we believe, show that the argument for the inspiration of the Old Testament is not weakened, but, on the contrary, distinctly strengthened, by the rearrangement of its various books and by an intelligent appreciation of the composite origin of much of the matter they contain. And, if the general argument for inspiration is independent of the retention of the existing order, still less does the indirect spiritual teaching, which the individual books contain, depend upon the preservation of this order. Take, for example, the book of Leviticus. Many hundreds of volumes have been published on what their authors regarded as the types of Christianity contained in this book. But those, who have derived help from dwelling upon such types, need lose none of the edification they have

INTRODUCTORY

been wont to obtain, by accepting the results of modern criticism, which assigns many of the ordinances contained in this book to the second temple instead of to the tabernacle. The spiritual teaching remains the same, whichever date be accepted. The same may be said in regard to several other of the books. Those of Jonah and Esther are full of spiritual lessons, whether they are regarded as historical or are interpreted in the same way that the Book of Job is usually interpreted. The chief reason, in the past, for regarding them as historical, has been that they were so interpreted by the Jews a comparatively short time before the birth of Christ. But, to quote the words of a recent writer, which are applicable to all the books of the Old Testament : ‘ We can by no means hold it decisive of the authorship of the Pentateuch that the Synagogue uniformly ascribed it to Moses : the same school of thought which ascribed the Pentateuch to Moses was unable to recognise our Lord as the Messiah, and was castigated by His stern judgments in the most unsparing way.’¹ Our ground for

¹ *Inspiration and the Bible*, R. F. Horton, p. 178.

STUDIES IN THE OLD TESTAMENT

believing in the inspiration of the religious teaching of the Old Testament is not the authority of the Jews, whether before or at the time of Christ. Nor can we base a claim to inspiration on that made by the books themselves, still less on any reports of miracles contained in them.

There are, in fact, but two arguments in support of the inspiration of the Old Testament which can be claimed as at all adequate or conclusive ; and the first is one which, from the very nature of the case, appeals to those alone who have already accepted the Christian faith. As Christians, we believe the Old Testament to be inspired, because we have already learned to believe in Christ, and are therefore prepared to adopt the attitude which He adopted towards the religious teaching it contains. But, again, and independently of the attitude which we adopt towards the Christian faith, we believe the religious teaching of the Old Testament to be inspired, because its revelation of the nature both of God and Man is too wonderful, too superhuman, to have come from any other than a divine source.

INTRODUCTORY

Before considering this last argument, it would be well to notice, very briefly, the significance of the first.

In dealing with Jews it is usual to attempt to establish the truth of the statements contained in the New Testament by showing that they form a necessary corollary to other statements contained in the Old Testament. To those who, as in their case, are already convinced of the inspiration of the Old Testament, no line of argument could be more conclusive. But to the ordinary inquirer, or to anyone who is conscious of difficulties in regard to the acceptance both of the Old and of the New Testaments, the reverse method to that adopted in dealing with Jews would be the one which would be more likely to appeal. We would base the argument for the truth of Christianity, and for the credibility of the New Testament, upon the existence of the portrait of Christ in the Gospels, and would then endeavour to show that, inasmuch as the Old Testament was Christ's book of devotion and the book in the language of which much of His teaching was

STUDIES IN THE OLD TESTAMENT

expressed,¹ it follows that the acceptance of the Gospel records involves the acceptance of the claim, which Christ made on behalf of the Old Testament, to be a revelation of God.

To those who approach the study of the Old Testament from the standpoint of the New, in which they have already learnt to believe, no more convincing argument than this can be offered. But, because Christ's authority is for Christians absolute, and one from which they can admit of no appeal, they need to be careful lest they misinterpret the significance of His attitude towards the Old Testament, or claim His sanction for opinions which cannot, with entire certainty, be attributed to Him. We have no reason, for example, to suppose that Christ regarded the moral teaching of the Old Testament as of uniform value, or even as fit to be permanently

¹ 'Christ's parable of the Prodigal Son He borrowed and elaborated from the Hebrew poet's declaration : "Like as a father pitieth his children, so the Lord pitieth them that fear him." Christ's picture of Himself longing to gather Jerusalem under His protection, as a hen gathers her chickens under her wings, He borrowed from the same source : "under His wings shalt thou take refuge."'—Lyman Abbott, *op. cit* p. 325 *sq.*

INTRODUCTORY

tolerated, still less as perfect and incapable of improvement. He definitely refused to sanction laws which the Jews, His contemporaries, attributed to Moses, relating to divorce, to revenge, to swearing, or to a particular method of keeping the Sabbath day ; nor can we doubt that, had other points connected with the moral teaching of the Old Testament, such as the commendation of Jael's treachery¹ and of many acts of cruelty perpetrated by the Israelites, which were definitely approved in the earlier revelation, been submitted to Him, He would have condemned them as emphatically as He condemned the others.²

Nor, again, does the fact that Christ regarded the Old Testament as containing a divine revelation justify us in asserting that all the history it contains must necessarily be correct. Christ's references to the books of Moses, to the Psalms of David, or to the book

¹ By an ingenious variation in the text of Deborah's song, Jael's cowardly murder of a sleeping man becomes a daring and defensible stratagem. Cf. *Old Testament in the Jewish Church*, by Robertson Smith, p. 132.

² Cf. Christ's rebuke to the disciples who wished to imitate the conduct of Elijah.—S. Luke ix. 55 (R.V.).

STUDIES IN THE OLD TESTAMENT

of Jonah, may do no more than show that He was subject to the limitations of knowledge which then prevailed, and that He shared the belief of His contemporaries as to the authorship or historical character of these books. And, if this supposition be allowed, it is clear that His references to particular passages in the Old Testament cannot be claimed, even by Christians, as a decisive proof of their literal accuracy. For inaccurate references, if such there be, only involve the assumption that the voluntary self-limitation of the Son of God, of which the Incarnation was the outcome, entailed the temporary limitation of all knowledge which was not essential to the carrying out of the work of man's redemption.

Before considering the second of the two arguments for the inspiration of the Old Testament, it may be worth while to point out, what is to many minds a strong argument that the Old Testament was not inspired of God. It will be sufficient to take a single illustration, which is typical of a large number of others. Let us take the account that is given in the second book of

INTRODUCTORY

Samuel of a famine, which is represented as lasting for three years, during the reign of King David. We are told that David inquired of the Lord the cause of this famine and received the reply that it was the result of Saul's treacherous conduct towards the Gibeonites many years before. He accordingly handed over to the Gibeonites seven of the sons of Saul, knowing, as he did so, that they proposed to offer them up to God as a human sacrifice. To understand the difficulties which a story like this suggests to a man who begins to read the Old Testament history on the supposition that it is to be interpreted on the same principles as the history of other nations and other times, let us see how such a story would read in modern guise. Or, if this be beyond our power of imagination, let us lay the scene in one of the petty kingdoms which existed in Europe during the Middle Ages. Let us assume that the king of some such country had been overthrown and killed in a war, waged in defence of his country, and that a stranger had succeeded to the kingdom in place of one of his own sons. Let us further

STUDIES IN THE OLD TESTAMENT

imagine that the kingdom, many years later, were afflicted with a famine extending over several years, and that the king who had founded the new dynasty, after taking the advice of the religious authorities of his realm, were to seize all the children of his predecessor, who in the natural course of events might some day attempt to claim their father's throne, and, on the plea that their father had acted perfidiously, many years before, towards a particular town in his realm, were to give them up to the inhabitants of this town, who were to put them to a cruel death and even to deny them the ordinary rites of sepulture. Suppose lastly, that in the official account published by the religious authorities of the country, this treatment of the sons of the late king was referred to as that which God had not only approved but had actually suggested: what would our feelings be in reference to such a story? Should we not feel that the god whom this king and his advisers served, bore no resemblance to the God, revealed to us in the New Testament and in a large part of the Old Testament? Should we not indignantly

INTRODUCTORY

refuse to identify the god whom these people claimed as the god of their country with the righteous Ruler of the Universe?

It may, of course, be said that this story is not told of a modern or even mediæval country, and that nothing can be learnt by a comparison such as we have instituted, the conditions being so entirely dissimilar. Or again, it may be urged, as it has often been, that the indirect sanction, which the inspired writer gives to this deed, can be explained in the same way in which Christ explained the permission, given to the Jews in the Mosaic law, to divorce their wives. There is, however, a radical distinction between the two cases. We can conceive that Moses, or one of his successors, under the influence of divine inspiration, abstained from attempting any revolutionary change in the marriage customs of his people, of which he may himself have entirely disapproved, even as Christ and His apostles refrained from directly condemning slavery. But, if the old conservative view of inspiration be maintained, it seems impossible to explain how a direct sanction should be given by David,

STUDIES IN THE OLD TESTAMENT

and an indirect sanction by the inspired recorder of his action, to a revolting form of human sacrifice and one which involved the most degrading conception of the character of the god to whom the sacrifice was offered. It is, undoubtedly, the case that a repetition of David's act in recent times, or even in the Middle Ages, would have been a far worse crime than it was at the period to which it is ascribed. But the difficulty which it creates arises not from the act itself, but from the indirect sanction which is given to the act in a book which is supposed to contain an absolute standard of righteousness and a revelation of God's character for all time. It is impossible to explain away the difficulties, which this story involves, by saying that David misinterpreted the will of God and that the inspired author of the Book of Samuel acted merely as an annalist, recording that of which he himself disapproved. The statement, 'He hung them up unto the Lord' are the words of the writer, not of David. We cannot, in fact, escape from the conclusion that the writer regarded a human sacrifice on a large scale as likely to be

INTRODUCTORY

acceptable to Jehovah. The only satisfactory explanation appears to be that David, and the people of David's time and the writer of these books grievously misinterpreted the character of the God whom they professed to serve, and misunderstood the revelation of His will which had been granted to them and to their contemporaries. This explanation, whilst it sacrifices the possibility of a belief in the literal accuracy of every statement contained in the Old Testament, renders it impossible for anyone to use this or any similar story as an argument against the reality of an inspiration, which slowly and gradually availed to lift the Hebrews out of their crude and unworthy notions concerning the character of God to the noblest and most exalted conceptions to which men have ever attained.

The Old Testament is probably less read to-day by educated people than it has been at any time since the Bible was first published in the English language. Anyone who has had the task of looking over answers to a general paper on the Old Testament in secondary or public schools

STUDIES IN THE OLD TESTAMENT

can testify to the fact that the barest outlines of the history contained in it are unknown to many of the candidates. In very many schools it would seem as though teacher and pupils alike have lost interest in its study. And yet there was a time when the teaching of the Old Testament was one of the most important factors in the formation of character, both of the individual and of the nation. The stern puritan feeling which has done much to strengthen and ennoble English character has been so largely the outcome of the constant reading and study of the Old Testament that it is difficult to estimate the loss which the neglect of this book will entail upon coming generations. The difficulty of deciding what course to adopt in regard to the teaching of the Old Testament is one which is felt by clergy and laity alike, but on the former it presses for a definite solution even more than on the latter. They naturally feel the greatest reluctance to disturb the faith of those who have never experienced any difficulties on the subject, while they not infrequently learn, from chance conversations with intelligent laymen,

INTRODUCTORY

what irreparable harm is being done by their allowing it to be inferred from their silence on the subject that they hold the acceptance of the Christian faith necessarily to involve both a belief in the literal accuracy of the history contained in the Old Testament, and an indiscriminating acceptance of its moral teaching. One thing, at least, is certain—namely, that all criticism which is simply destructive, that is, which merely attempts to prove that the old conservative views in regard to the Old Testament are incorrect, cannot be other than harmful. Nothing, for example, could be more disastrous than for a teacher to spend time in proving that the story of the garden of Eden is not literally true, and leave his pupils to discover for themselves how it came to be inserted in the Bible or what the story was intended to teach. As well might he take one of the parables of Christ, such as that of the king whose people sent a message after him rejecting his claim to rule over them, and spend his time in showing that this was not a correct representation of the historical incident by which, as some commentators

STUDIES IN THE OLD TESTAMENT

have supposed, the form of the parable was suggested, and omit altogether the spiritual teaching which the parable, whether suggested by any particular incident or not, was intended to teach. It ought to be possible, even for those who are not prepared to adopt any of the results of modern criticism, to sympathise with the many thoughtful religious scholars who do so, and, after a careful study of the evidence for the results which they themselves reject, to confine their public teaching to drawing out the positive teaching of the Old Testament and to showing, both to those who agree with and to those who differ from them, that the essential value of this teaching is independent of the acceptance or rejection of such results.

There is one obstacle to the study of the Old Testament which might well be removed. Why could not a Bible be published by some recognised authority, in which the different portions should be arranged according to the order of their composition, as agreed upon by a consensus of more moderate critics? The mere change of order would throw a flood of light upon the gradual evolution of

INTRODUCTORY

the knowledge of God and of the nature of Man, which the Old Testament was written to reveal. Or, if the composite nature of some of the books, such as those which now stand first in order, would render it impossible to carry out this scheme in its entirety, would it not at least be practicable to insert some marks, in order to show the probable dates at which the different sections of the books were composed? If the Old Testament were made to begin with Amos and to end with the books of Chronicles or Daniel, and if some indication were given in the text of the Pentateuch to suggest its composite origin, the English reader would find the Book, as a whole, far more easy to understand than it is at present. Such an edition would be of help in enabling the student to appreciate the gradual development of the revelation. It would also correct misapprehensions which have arisen from the assumption—which is grounded on the order of the Old Testament books as now published—that some of the most advanced spiritual teaching which the Bible contains was given to the Hebrew race at a time when their knowledge

STUDIES IN THE OLD TESTAMENT

of God was very little above that of their heathen neighbours. Bishop Westcott once said, when urging the necessity of studying the books of the New Testament in the order in which they were written: 'The written Gospels were the result, and not the foundation, of Apostolic teaching.' Might not a similar thought be suggested in view of the study of the Old Testament? Much of the spiritual teaching incorporated in the earlier historical books was the outcome and not the foundation of the teaching of the prophets.

CHAPTER II

A SKETCH OF THE RESULTS OF OLD TESTAMENT CRITICISM

THE following sketch of the writing, or as it might be called, the evolution, of the Old Testament, consists of a brief summary of what the majority of recent students regard as the more or less assured results of modern criticism. Those who are opposed to all investigation of the origin of the books of the Old Testament frequently assert that Old Testament criticism is of recent growth ; and that, if we only wait long enough, the critics will accomplish their own refutation, and end by reverting to the old orthodox positions. Such persons are, as a rule, quite unacquainted with the length of time during which what is called modern criticism has been developing upon its present lines, or with

A SKETCH OF THE RESULTS

the extraordinary unanimity which exists amongst the majority of critics, where general principles, as opposed to unimportant details, are concerned. To quote the words of one of the most reverent of modern critics : ' The science of Old Testament criticism is not the thing of yesterday which its assailants pretend. Even within its modern development it covers a period of more than two hundred years. It has achieved a career, that is to say, as long as those of many of the historical and physical sciences. . . . With few or no preconceptions, it has started from facts easily ascertained within the sacred text itself ; each step forward which it has taken has been planted on other facts in the same field, or upon reasonable inferences from these . . . and it has issued in a large and increasing agreement upon certain main lines of conclusion.' ¹

The object we have in view in the following pages is not to urge the study of Old Testament criticism upon those who have avoided this study in the past, but simply to

¹ *Modern Criticism and the Teaching of the Old Testament*, by Adam Smith, p. 32 sq.

point out what most students regard as the assured results of criticism, in order to show how little these results really affect the question of inspiration.

Prior to the time of Moses there existed, perhaps in a written form, a certain number of ancient songs, such as that attributed to Lamech, fragments of which have been incorporated into the text of the Pentateuch. The only portions of the Pentateuch which are believed to have been written by Moses, or rather to have come down to us in the form in which he wrote them, are Exodus xx. to xxiii. (inclusive), xxxiv., and Numbers xxxiii. The first section contains the Decalogue and a number of laws relating to social life. It contains no mention of priests and no elaborate directions about sacrifices, but enjoins the keeping of three feasts, which correspond to the seasons of the year : the feast of unleavened bread in the spring, the feast of harvest, and the feast of ingathering. It contemplates the erection of altars at places other than Jerusalem, as is shown by the direction, ‘An altar of earth thou shalt make, . . . in every place where I record My

A SKETCH OF THE RESULTS

Name I will come unto thee and I will bless thee.' ¹ Whether this represents the whole law committed to writing by Moses, or not, it is impossible to say. That it could not have been of much greater length is suggested by the statement in the Book of Joshua ² that the whole was written on the stones of a single altar. In Exodus xxxiv. (10-26) we have one or two additional details in regard to the observance of the feasts, and in Numbers xxxiii. we have Moses' itinerary of the marches of the Israelites. In addition to these passages there are several others which are regarded by most critics as having been written at a time almost contemporary with the events to which they refer. Such, for example, is the account of the tabernacle in Exodus xxxiii. 7-11. The description there given differs, in three essential points, from the later accounts, now incorporated in the Pentateuch: (1) it is pitched outside and not in the middle of the camp; ³ (2) Moses,

¹ Ex. xx. 24.

² Josh. viii. 32.

³ That the Tabernacle stood outside the camp is implied in several passages belonging to the older narrative, e.g. Ex. xxiii. 20, xxxii. 34; Numb. xi. 24-30, xii. 4. On one

not Aaron, is its priest; (3) instead of the thirty-two thousand vergers, which we read of elsewhere, its only attendant is one who had no connection with the priestly tribe, the young man Joshua, who 'departed not out of the tabernacle.' The extreme simplicity of the ordinances actually instituted by Moses accounts for several otherwise inexplicable passages in some of the later portions of the Old Testament. If the tabernacle and the regulations connected with it were as simple as the statements in Exodus xxxiii. suggest, the complete disregard by Eli and Samuel of what in later time came to be considered the Mosaic law is at once explained. Samuel, who did not belong to the tribe of Levi, is represented as sleeping inside the house of God at Shiloh. The lights are put out, instead of being kept always alight, and—what is still more difficult to explain on the assumption of the Mosaic authorship of the whole of the Pentateuch—Eli's sons are condemned for claiming a portion of the

occasion it preceded the camp by a three days' march (Numb. x. 33); contrast the statements made by a later writer in Numb. x. 11–28.

A SKETCH OF THE RESULTS

uncooked flesh of the sacrifices, a claim which, according to the Levitical law, was a perfectly legal one.¹ Thus also is explained the ignorance which certain of the prophets show of the sacrifices ordained in Leviticus. The prophet Amos, whose writings are some of the earliest contained in the Old Testament, was apparently unaware that sacrifices to Jehovah had been offered in the wilderness at all. He seems to suggest that the Israelites had, to a large extent, been given up to the worship of idols during the whole of their passage through the wilderness. Thus in chap. v. he asks the question which, as the context shows, requires the answer, 'No.' 'Did ye bring unto me sacrifices and offerings in the wilderness forty years?'² Jeremiah, too, would appear to have been unaware of the elaborate system of ritual afterwards supposed to have been given by Moses to the Israelites on their departure from Egypt. He says, 'Thus saith the Lord of Hosts the God of Israel . . . I spake not unto your fathers, nor commanded them in the day that I brought them out of the land

¹ Lev vii. 30, sq. ; x. 15.

² Cf. also Ezek. xx. 10-26.

of Egypt, concerning burnt offerings or sacrifices.' ¹

We shall have occasion to refer again to the simplicity of the Mosaic ordinances, when we come to consider the date of the Pentateuch in its present form.

The earliest books in the Old Testament which have come down to us in the form in which they were written are those of *Amos*, *Hosea*, *Micah*, and the first part of *Isaiah*.² These were all published towards the close of the eighth century B.C. Possibly to this list of eighth century writings should be added *Joel* and *Jonah*. Most critics, however, regard the latter as a religious allegory, composed in the fifth century.³ *Joel* also may,

¹ Chap. vii. 21 *sq.* The one passage in Jeremiah in which he declares that the Levitical priesthood and its sacrifices shall last as long as day and night endure, chap. xxxiii. 14-36, is wanting in the Septuagint and may be a later addition to the text.

² I.e. chaps. i. to xxiii. (with, perhaps, the exception of xi. 10; xiv. 23; xix. 16-25; xxi. 1-10), and xxviii. to xxxiii.; chaps. xxiv. to xxvii. were written after the exile, and xxxiv. and xxxv. during it.

³ 'The only view of the story of *Jonah*, which does justice to its teaching and explains its place in a book of prophetic discourses, is that which treats it not as real history but as a sermon in the form of a parable upon the great evangelical truth

A SKETCH OF THE RESULTS

not improbably, be post-exilic. The prophecies of *Habakkuk*, *Zephaniah*, and *Nahum* were written towards the end of the seventh century. The last named wrote just before the destruction of Nineveh, which, according to a stele of Nabonidus, discovered in 1895, took place in 606 B.C.

By far the most important production of the seventh century, in the opinion of modern critics, was the book of *Deuteronomy*. This is believed to have been written about the middle of the century and to have been found by Hilkiyah the priest, and published by order of King Josiah in the year 625. Until the publication of *Deuteronomy*, no law had existed to forbid the offering of sacrifices at places other than Jerusalem. In Judah, for example, high places, where sacrifices were offered to Jehovah, had not been interfered with even by the best of the kings, such as David, Solomon, or Hezekiah. So, too, in the northern kingdom, Elijah, the great religious reformer, was evidently unaware of any prohibition to offer sacrifices to Jehovah outside

that God has granted to the Gentiles also repentance unto life.'—*Teaching of the Old Testament*, by Adam Smith, p. 89.

Jerusalem. Not only does he restore an altar of Jehovah, which had previously existed, on Mount Carmel, but, in his complaint to God of the doings of the people, he says, 'The children of Israel have forsaken Thy covenant, thrown down Thine altars.'¹ Had Elijah been aware of the teaching contained in Deuteronomy, he would have regarded the very existence of such altars as a breach of Jehovah's covenant.

The publication of the book of Deuteronomy was coincident, and, no doubt, connected with the first successful attempt which was made to put an end to the offering of sacrifices to God at high places, or sacred spots, other than the temple at Jerusalem. The unknown author of the book would have regarded his work as the legitimate and necessary expansion of the laws given by Moses. He may, too, have had materials, now lost, which contained early traditions as to the words and actions of the great lawgiver. In any case nothing would have been further from his mind than any idea of forgery. He wrote in the name of Moses, because he honestly believed that

¹ 1 Kings xix. 10.

A SKETCH OF THE RESULTS

his composition was a genuine development of the written and traditional teaching of Moses, and because it was the custom of his countrymen to hide their individuality under the name of the person whose teaching they strove to develop. In the closing sentences of the book the writer reveals the standpoint from which he writes, a standpoint far removed in time from the days of Moses, when he says, 'There hath not arisen a prophet in Israel like unto Moses.'

The final captivity of the Jews took place in 586 B.C. At this time all that existed of the Old Testament, as we now have it, was contained in the books already mentioned, together with some of the prophecies of *Jeremiah* and a certain number of the *Psalms*.¹ Two attempts appear to have been made in the eighth or ninth century to write a continuous history of the times prior to those of Moses. Part of the material used, such as the Story of the Flood, was taken from, or at least was common to, the Assyrian account

¹ To these should be added the written materials which underlie the books of Samuel and of Kings, as we now have them.

which already existed in writing. These histories appear to have been combined and partly harmonised, about the time of the exile, or possibly a little earlier. During the exile the whole of *Leviticus*, the greater part of *Numbers* and portions of *Genesis* and *Exodus* were written; the whole being re-edited after the return from the exile, probably in the days of Ezra, i.e. about the year 444 B.C.¹

The people returned from captivity in two main detachments, the second some sixty years later than the first. For some time after his return, Ezra was engaged in enforcing the Deuteronomic law relating to mixed marriages.² Fourteen years subsequent to the arrival of Ezra, Nehemiah appeared, soon after which we read that 'Ezra opened the book in the sight of all the people' and spent a week in reading to them what was evidently the full Mosaic law, almost as we now have it. As Josiah's reforms had proceeded on the exact lines

¹ Cf. *Canon of the Old Testament*, by Bishop Ryle, p. 75 sq.; also article 'Hexateuch' in Hasting's *Dictionary of the Bible*.

² Cf. Deut. xx. 15-17.

A SKETCH OF THE RESULTS

laid down in Deuteronomy, so the changes which Ezra introduced agree with the priestly legislation found in the rest of the Pentateuch.¹

One of the most striking characteristics of the new Mosaic law, put forward by Ezra, is its advanced sacerdotalism. The priests all claim descent from Aaron. In Deuteronomy the constantly recurring phrase, 'The priests, the Levites,' implies that all Levites were regarded as priests. In the law published in Ezra's time the expression used is, 'The priests and Levites.' In Deuteronomy, and still more in the earlier times, referred to in Judges and the books of Samuel, anyone might approach and offer a sacrifice to God : now the priest has become the mediator

¹ E.g. Deuteronomy enacts that the Feast of Tabernacles should last a week (xvi. 13) ; the Levitical law adds an extra day as a 'closing festival' (Lev. xxiii. 36, R.V. marg.) ; accordingly we read in Nehemiah (viii. 18) 'they kept the feast seven days ; and on the eighth day was a closing festival, according unto the ordinance.' Again, in Deuteronomy the tenth part of the produce of the land is ordered to be set apart to provide sacrificial meals, for the worshipper and his friends (xiv. 22 *sqq.*) ; in Numbers (xviii. 24) this tithe is ordered to be given to the Levites. Ezra follows the latter ordinance (Neh. x. 37 *sqq.*).

OF OLD TESTAMENT CRITICISM

between God and Man. The elaborate ritual of the book of Leviticus testifies, not only to the increased influence of the priests, but to the deep sense of sin and the craving for atoning sacrifices. The sacrificial feast, one of the chief characteristics of which was convivial joy,¹ has given place to a series of sin offerings and burnt offerings. The Day of Atonement, added perhaps after Ezra's time, on which the High Priest alone dare approach the presence of God, betokens the immeasurable distance to which God has been removed. The Tabernacle ascribed to Moses, is made, not on the plan of Solomon's temple, but, as much as possible, on the plan of the temple which had just been built. The simple tent of worship, described in the older account,² has become idealised into the Tabernacle with its magnificent adornments.³

¹ Deut. xvi. 11 *sqq.*

² Exodus, xxxiii. 7-11.

³ Cf. *Old Testament in the Jewish Church*, by Robertson Smith, p. 409. 'Consider the gorgeousness of the priestly tabernacle and its service, the gold and the silver, the rich hangings of rare purple, the incense and rich unguents of costly spices. How came these things to be found in the wilderness? It is absurd to say, as is commonly said, that the Tabernacle was furnished from the spoil of the Egyptians, and that the serfs who left Egypt carrying on their shoulders

A SKETCH OF THE RESULTS

As in the case of the publication of Deuteronomy, so here, modern criticism is far from attributing fraud to the priest, or priests, by whom Leviticus and the greater part of Exodus and Numbers were written. The ritual which they produced in written form had come down to them from their ancestors, and a large part of it had no doubt been practised in Solomon's temple. The ultimate proof of the inspiration of the law is not its age, but the fact that it does, and has done, the work of God in the world. If, as S. Paul said, the work of the law was to bring men to Christ, the questions of its date and authorship become of but subsidiary interest, provided that its final purpose be fulfilled. The idea of evolution was altogether foreign to the writers of the Pentateuch. Had it been otherwise, they would probably have represented that which they wrote as the necessary and inspired development of the teaching of Moses. By the time the New Testament came to be written, this idea had a wretched provision of dough tied up in their cloaks, were at the same time laden with all the wealth of Asia and Africa, including such strange provision for a long journey on foot as stores of purple yarn and the like.'

begun to be appreciated, even by Jewish critics. Thus, according to the Talmud, all the books in the Old Testament, other than those in the Pentateuch, were implicitly given to Moses at Sinai. 'The development into explicitness of what Moses gave in principle, is the work of the continuous divine teaching in connection with new historical situations.'¹

The books of *Genesis* and *Joshua* were re-edited and reduced to their present form at the same time that the rest of the Pentateuch was completed, and perhaps by the same hand.

The books of *Judges* and *Samuel* are believed to have been written during the period of the exile, though many materials of a much older date are incorporated in them. The books of *Kings* were composed about the same time, but between the *Kings* and the *Chronicles* an interval of probably

¹ *Old Testament in the Jewish Church*, by R. Smith, p. 313. Cf. Riehm's *Der Pentateuch als Offenbarung*, Einleitung, 28: 'Everyone who so reads the Pentateuch as to allow its contents to work upon his spirit, must receive the impression that a consciousness of God, such as is here expressed, cannot be derived from flesh and blood.'

A SKETCH OF THE RESULTS

three centuries elapsed. This late date, assigned to the books of Chronicles, is one of the most striking, as it is one of the most certain, results of modern criticism. The long period which elapsed between the Kings and Chronicles accounts for the different standpoints from which they are written. The latter is supposed to have been written by a priest, at a time when the ritual of the second temple had reached its greatest development, and the writer treats the history of the past from his own priestly standpoint. Nearly all the discrepancies between the books of Chronicles and those of Kings and Samuel can be thus explained.¹ We cannot here enumerate, still less discuss, the main points of difference between the older and the later accounts, but one illustration will suffice to show how greatly they differ, not

¹ The chronicler not only regards the history of the past from a priestly standpoint, but gives a much more favourable account of many of the kings of Judah than that given in the earlier narrative: e.g. in Kings we read that Asa and Jehoshaphat did not abolish the high places, but the chronicler states that they did so, as far as Judah was concerned; cf. 1 Kings xv. 14, xxii. 43, and 2 Chron. xiv. 5, xvii. 6. For other discrepancies of a similar kind, cf. *Old Testament in the Jewish Church*, by R. Smith, pp. 141-144.

OF OLD TESTAMENT CRITICISM

only in details, but in their whole point of view. Take the story of the bringing up of the ark by David to Jerusalem, as given in the books of Samuel and Chronicles. In the account given in Samuel there is no mention whatever of Levites, or priests, or of any stately ritual. Still less is there any reference to the Tabernacle of Moses. The ark is described as being taken from one private house to another, while David erects a new tent for it in Jerusalem. When we turn to the story given us by the chronicler, we find him repeating the earlier narrative, word for word, but as soon as he has recorded the death of Uzzah, he goes on to explain why it was that he had perished. It was, he says, because the ark had been placed on a cart and had been driven by a layman instead of being carried by Levites. 'Then David said, none ought to carry the ark of God but the Levites . . . and David gathered together the sons of Aaron and the Levites,' 862 in number, and said to them, 'Because ye bare it not at the first, the Lord, our God made a breach upon us, for that we sought Him not according to the

A SKETCH OF THE RESULTS

ordinance.’¹ Then follows a long description of the Levitical choir which David proceeds to institute. When the second and successful attempt is made to bring up the ark, a splendid ecclesiastical procession is formed and a highly musical service arranged. The anthem consists of fragments of hymns from the Psalter, which were apparently composed for use in Ezra’s temple, and therefore written about six hundred years after the time of David. Special prominence is assigned to the Levites. According to the earlier account, David himself acted as priest and offered sacrifices, but according to the chronicler,² ‘It came to pass, when God helped the Levites . . . they sacrificed seven bullocks and seven rams . . . and all the Levites that bare the ark and the singers’ were ‘clothed with’ robes ‘of fine linen.’ A little later on we read, in the earlier account, ‘and David’s sons were priests,’ a statement which is altered by the chronicler to ‘and David’s sons were chief about the king.’

If, as modern criticism asserts, the books of Chronicles are to be regarded, not as

¹ 1 Chron. xv. 2 *sqq.*

² *Id.* xv. 26 *sq.*

OF OLD TESTAMENT CRITICISM

contemporary history,¹ not even as an attempt to reproduce the traditions of a former age, but as a deliberate idealisation of the past, our whole conception of the history of the Jewish Church must be profoundly modified.²

Our object has been to give such a brief sketch of the more generally accepted results of modern criticism, together with a few illustrations of the nature of the evidence on which they are based, as may enable us to show how far, in the event of these results being established, they will involve a modification of belief in the inspiration of the Old Testament. A very few sentences will suffice to summarise these results in relation to the remaining books. Those of *Ezra* and *Nehemiah* were formerly united to the books of Chronicles and were probably

¹ The late date assigned to the final editing of the book is confirmed by internal evidence. Thus, in the genealogy of the sons of Zerubbabel (given in 1 Chron. iii. 19), six, or, if we adopt the Septuagint translation, eleven generations are given. The smaller number would give 250 B.C. as the earliest date at which the list could have been compiled.

² 'The practice of using the Chronicles as if they had the same historical value as the older books, has done more than any other one cause to prevent a right understanding of the Old Testament and of the old dispensation.'—*Old Testament in the Jewish Church*, by R. Smith, p. 178.

A SKETCH OF THE RESULTS

written about the same time. Thus the book of Nehemiah mentions Jaddua, who was high priest at the time of the Macedonian conquest. In the case of the book of *Esther*,¹ the date depends upon whether it can be regarded as historical, or whether it is a religious romance, similar to the book of Job.

The book of *Daniel*, in its present form, is believed to have been written in the second century B.C. A much earlier date is still maintained by certain critics, but their number is steadily decreasing. The first portion of *Zechariah*, i.e. chaps. i.–viii., was written soon after the return from the exile ; chaps. ix.–xiv. having been added at some period later than the fifth century.² *Malachi* belongs to the end of the fifth century.

¹ The latter portion of the book breathes the same spirit as the most pronounced of the imprecatory Psalms. 'Our blood runs cold as we read (chap. ix. 5–17), how the fierce and pitiless exiles slew 500 men in the palace . . . and how the beautiful Jewish queen, unsatiated with slaughter, asked for a further butchery . . . so that altogether 75,000 men perished ; and how then the Jews rested and made it a day of feasting and gladness.'—*Inspiration and the Bible*, by R. F. Horton, p. 212.

² Probably, chaps. ix.–xi. and xiii. 7–9 formed part of a prophecy earlier than the time of Zechariah ; cf. *Introduction to Literature of the Old Testament*, by Prof. Driver, p. 324 sqq.

Lastly, the Books of *Proverbs* and of *Psalms* are of very composite origin, and were not completed till the third or perhaps the second century. But, though the final editing of the Psalms is supposed to have taken place so late, all critics are agreed that they contain many very ancient elements. They have been not inaptly called the Jewish 'Hymns Ancient and Modern.' If, as seems probable, they represent the uniform character of Hebrew lyric poetry during eight centuries of national history, they show to what a marvellous extent the Hebrews were permeated with the thought of religion. With one or two exceptions, all the Psalms are of a distinctly religious character, a fact of which the significance becomes apparent when we contrast these Hebrew lyrics with the amatory and warlike songs of other nations, at about the same period. 'Throughout these lyrics God is felt as a universal presence. Long before Herbert Spencer had formulated the result of philosophy in the phrase "amid all the mysteries, by which we are surrounded, nothing is more certain than that we are

RESULTS OF OLD TESTAMENT CRITICISM

ever in the presence of an Infinite and Eternal Energy, from which all things proceed," these ancient poets had realised the fact as an experience . . . the Presence is felt, realised, experienced; the Psalm is a testimony: wherever the writer goes he finds his God. . . . The writer draws no conclusions, makes no generic, scientific statement; he simply says, God is everywhere present with me, I am conscious of Him.'¹

¹ *The Life and Literature of the Hebrews*, by Lyman Abbott, pp. 316-18.

CHAPTER III

THE UNITY OF GOD

THE foregoing summary of the views entertained by the more moderate school of recent criticism, in regard to the dates and composition of the several books of the Old Testament, will help to show how far the adoption of these views must weaken or modify the argument for the inspiration of its religious teaching. If it should prove to be the case that the acceptance of the results of modern criticism would render impossible a belief that the Old Testament contains a real revelation from God, we should sympathise with anyone who refused to allow critical evidence, however strong, to weaken his belief in a book which has done more for the help and regeneration of the world, and perhaps of his own life, than any book, other than the New Testament, which has ever

THE UNITY OF GOD

been written. But, before admitting that these results are inconsistent with a belief in a divine revelation, the student of the Bible is bound to consider most carefully what are the legitimate deductions to be drawn from them. He will, perhaps, end by discovering that his faith in the inspiration of the Old Testament has been rendered at once more intelligent and more unassailable than it has been in the past.

The first reason for believing in the inspiration of the Old Testament—viz. that Christ Himself accepted it as containing a divine revelation—is the strongest reason that can be adduced ; but, as was stated before, it is one which can only appeal to Christians. The further argument, on behalf of the divine inspiration of the Old Testament, which we shall endeavour to consider in the light of recent criticism, is that which is derived from the unique character of the spiritual teaching which it contains. This is an argument which appeals to Christians and non-Christians alike.

There are four doctrines which serve to differentiate the teaching of the Old Testa-

THE UNITY OF GOD

ment from that of other old religions, and more especially from that of those religions with which the Hebrews were likely to have come into contact. These are :

(1) *The unity of God.*

(2) *Morality as a necessary characteristic of God.*

(3) *The divinity of human nature, with its correlative, the potential equality of all men.*

(4) *The recognition of a continuous purpose in history.*

(1) *The unity of God.*—The fact that Genesis i. stands at the beginning of our Bible tends greatly to obscure for us the gradual development of the Hebrew conception of God within the limits of the Old Testament. If recent criticism had done nothing else but alter the date of the composition, or rather of the final editing, of Genesis i. from the fourteenth to the fifth century B.C., and that of the simpler account, contained in Genesis ii., from the fourteenth to the seventh century, it would have done much towards modifying our conception of the Hebrew religion. The conception of God as the Creator of the Universe and, as we

THE UNITY OF GOD

shall see later on, the conception of man as made in the image of God, were truths which the Hebrews were helped by inspiration to grasp, not at the very beginning of their history, not even in the time of their first great teacher Moses, but after long centuries of slow and often interrupted progress, after the discipline of captivity and the practical extinction of their political life, and after the teaching of their prophets had had time to produce its full result. When, in the light of modern criticism, we distinguish the earlier portions of the historical books from the additions of later editors, we begin to realise how very slow the Hebrews were to adopt a strictly monotheistic creed. It seems very doubtful whether even the Hebrew teachers had ceased to believe in the existence of more gods than one before the eighth or ninth century B.C. It is certain that the people generally did not reach this stage till some time later. Assuming that the ten commandments were written down by Moses himself, the language of the first, so far from denying the possibility of more than one god, rather suggests the existence of others besides

THE UNITY OF GOD

Jehovah. The command, 'Thou shalt have none other gods before Me,' claims for Jehovah a pre-eminence above all other gods; but the very words in which the command is expressed imply a belief that there were other gods, over whom Jehovah was to be pre-eminent. Moreover, the use of the word 'thou' seems to show that the god who is represented as the speaker was regarded by the writer as being the god of the Hebrews in a sense in which he was not the god of their enemies, still less of the whole human race. In very early times the Israelites, teachers and people alike, were accustomed to look upon Jehovah in much the same light as the surrounding nations looked upon their national deities. In an old national song, incorporated in the Book of Numbers,¹ the Moabites are described as being the sons and daughters of Chemosh their god. The words of the song attributed to Moses, 'Who is like unto Thee, O Lord, among the gods?'² involve a modified recognition by the speaker of the existence of other gods. Even at a much later date,

¹ Numbers xxi. 29; cf. Judg. xi. 24.

² Ex. xv. 11.

THE UNITY OF GOD

David is represented as saying that those who drove him forth from the land of Israel wished, by doing so, to render it impossible for him to continue to serve Israel's God ; he says, ' They have driven me out this day, that I should have no share in the inheritance of the Lord, saying, Go serve other gods.' ¹ The words imply that the speaker felt the force of his enemies' argument—namely, that banishment from Palestine would be in a real sense banishment from his country's god. Again, the request made by Naaman to Elisha that he might take away two mules' burden of the soil of Palestine, so as to render it possible for him to worship Jehovah outside the limits of the country over which He was supposed specially to preside, represents an idea which was apparently shared by a large proportion of the Israelites themselves. ² It is interesting, also, to notice that no suggestion is made that the knowledge of Jehovah descended to Abraham by a continuous tradition. We are expressly told that the ancestors of the Hebrews, including

¹ I Sam. xxvi. 19, marg. ; cf. also Ruth i. 15 ii. 12.

² II Kings v. 17.

THE UNITY OF GOD

Abraham's father and the father of Nahor, 'served other gods.'¹

Comparing the religion of the Israelites with that of the surrounding nations, we find that until the ninth century the Israelites believed, with few, if any, exceptions, that their god was greater than the gods of the surrounding tribes, but that they had not yet learnt that Jehovah was the 'Judge of all the earth,' or that the idols of their neighbours were as 'nothing in the world.' 'The religious starting-point of the history of Israel,' says Wellhausen, 'was remarkable, not for its novelty but for its normal character.' And again, 'Moab, Ammon, and Edom, Israel's nearest kinsfolk and neighbours, were monotheists in precisely the same sense in which Israel itself was.'² This statement applies to the Israelites from the earliest time that we know anything of their history up to the ninth century. By this time the monotheism, or, as it may more accurately be called, the henotheism,³ which the Israelites

¹ Josh. xxiv. 2.

² *History of Israel and Judah.*

³ By henotheism is usually understood the affirmative belief in one god which does not exclude the conception of the possible existence of other gods.

THE UNITY OF GOD

shared with the surrounding tribes, and which was really nothing more than a belief that Jehovah was the only god of Israel, had given way to a belief that Jehovah was the only god, whether of Israel, or of any other race. The pure monotheism, which was developed during the succeeding centuries constitutes one of the strongest proofs of the divine origin, or, as we might perhaps say, the inspiration, of the religion of Israel. The history of pre-Christian times affords many instances of the gradual deterioration of a religion which started with the pure and noble teaching of some single individual, such as Gautama or Confucius. But where else, than in the history of the Old Testament, can we find a religion extending over a thousand years, in which the stream of thought and influence becomes purer, the further it flows? The astonishment which would be excited by the sight of a stream flowing upwards from the muddy swamps of the plain to the pure waters of the virgin fountain in the hills above, offers an imperfect parallel to the astonishment which the thoughtful reader feels as he studies the gradual purification of

THE UNITY OF GOD

the Hebrew religion during the period covered by the history of the Old Testament. Nor is our surprise lessened as we go on to examine, more in detail, the development of monotheism after the beginning of the ninth century. Elijah, whose date is about the middle of this century, would seem to have been the first to grasp, or at any rate to give clear expression to, the truth that there could be but one god and that, whether this god should prove to be Jehovah or Baal, it was imperative that worship should be offered to him alone. Nearly a hundred years elapsed between the preaching of Elijah and that of Amos. Amos declares that Jehovah is the ruler, not only of Israel but of all the surrounding nations: 'Have not I brought up the Philistines from Caphtor and the Syrians from Kir?'¹ He further announces Jehovah's judgment against Damascus, Edom and Moab, because of their breach of the moral law. Again, he describes God as 'He that formeth the mountains and createth the wind . . . that maketh the morning darkness and treadeth upon the high places of the earth.'²

¹ Amos ix. 7.

² *Id.* iv. 13.

THE UNITY OF GOD

The book of Hosea, which was written ten or twenty years later, contains denunciations of idolatry, though no clear statement that the gods of the heathen are non-existent. God's special relation towards the Israelites dates from their sojourn in Egypt: thus we read, 'I am the Lord thy God from the land of Egypt, and beside me there is no saviour.'¹ Micah, writing towards the close of the eighth century B.C., refers to Jehovah as 'the Lord of the whole earth.'²

Isaiah—that is, the writer of the first portion of the book of Isaiah³—refers to Jehovah as the Maker of mankind⁴ and says, 'the whole earth is full of his glory.'⁵ A century later the author, or editor, of the book of Deuteronomy emphatically denies the existence of the so-called gods of the heathen. He represents Moses as saying concerning Jehovah, 'They have moved me to jealousy with that which is not god,' 'there is no god with me.'⁶ He further claims, on behalf of Jehovah, that to Him the heathen, who acknowledge him not, nevertheless owe all

¹ Hosea xiii. 4.

² Micah iv. 13.

³ Cf. p. 177, note 2.

⁴ Is. xvii. 7.

⁵ *Id.* vi. 3.

⁶ Deut. xxxii. 21, 39.

THE UNITY OF GOD

that they possess ; he says, ' The Most High gave to the nations their inheritance. ' ¹

In the latter half of Isaiah written towards the close of the Exile, or soon after it, the way in which the idols of the heathen are manufactured is described at length and held up to ridicule. Moreover, the very blindness of the heathen in saying to a log of wood, ' Thou art my god,' is referred to as a judgment of Jehovah. ' They know not,' says the prophet, ' neither do they consider, for he hath shut their eyes. ' ²

Once more, we have the revelation in Genesis i., written probably later than any of the above, of God as the absolute Creator of the Universe and of this world in particular.

Renan's theory that monotheism was native to the Semitic mind, and that it was a product naturally resulting from a life spent in the desert, has been abandoned by nearly all scholars. The various monuments and inscriptions, which have been deciphered since Renan's time, have conclusively proved that, not only all Semitic nations, but all the nations with which the Hebrews were

¹ Deut. xxxii. 8.

² Isaiah xlv. 17 *sq.*

THE UNITY OF GOD

brought into close contact, at an early date, were originally polytheists. 'Nowhere did polytheism become more rank than in the very province in which Israel's monotheism culminated.'¹ Those, therefore, who deny that to the Hebrews was given, by divine inspiration, a knowledge of the unity of God, must be prepared to explain how it was that they alone of all the Semitic tribes, starting with a polytheistic creed, in no way distinguishable from that of their neighbours, gradually developed a monotheism purer and more inspiring than that of any other people prior to the Christian era.

¹ *Modern Criticism and the Preaching of the Old Testament*, by Adam Smith, p. 120.

CHAPTER IV

MORALITY A NECESSARY CHARACTERISTIC OF GOD

THE next characteristic of the teaching of the Old Testament that we would notice, by which it was differentiated from that of other religions, is the ascription of a moral character to Jehovah. To many it is a mere truism to say that the god whom we worship must be a moral being, but to the nations with whom the Jews were brought into contact this was far from being the case. If by character we understand a fixed habit of will, it can hardly be said that the gods of the heathen possessed any character at all.¹ Their dispositions were but the reflexion of the ever-changing dispositions of their worshippers. The words of the psalmist, ‘Thou

¹ *The Prophets of Israel*, by Robertson Smith, pp. 66 sq., 70 sq.

thoughtest that I was altogether such an one as thyself' ¹ which are addressed by Jehovah as a remonstrance to the Hebrews, describe exactly the attitude of the nations by which the Hebrews were surrounded towards their deities. We are so accustomed to think of God from the Christian standpoint, that it is hard for us to realise how great is the gulf which separates the conception of Jehovah as revealed in the writings of the later prophets from the conception of God which was common to all other nations with which the Hebrews, until a comparatively late date, were brought into contact. We say the conception as revealed in the writings of the later prophets, because we can trace here, as in other cases, a distinct evolution in the knowledge of the divine character, within the limits of the Old Testament.

The morality of the earliest portions of the Old Testament is, in many respects, similar to the morality inculcated in the Moham-medan Koran. This fact is of special interest when we remember that it was Mohammed's constant claim that he was commissioned by

¹ Ps. l. 21.

CHARACTERISTIC OF GOD

God to bring his people back to the religion of Abraham and of the earliest patriarchs. The most anti-Christian characteristic of the Koran is its uniform failure to recognise the existence of an unalterable standard of morality applicable to God and man alike. For example, Mohammed is described as receiving a special revelation from God telling him that the law of marriage, which he had been ordered to enunciate as binding upon others, might, in his own case, be indefinitely relaxed, this being a privilege granted to him because he was a favourite of God. Such a relaxation, as a mark of God's favour, is utterly inconsistent alike with the teaching of Christianity and of later Judaism, but it would not have appeared strange to the Israelites in primitive times. We have only to turn to some of the early portions of the Old Testament narrative to see by how slow degrees the Israelites learned to attribute to their god a morality higher than their own, and to understand that caprice of any kind was essentially foreign to his character.

Take, for instance, the bargain, which Jacob attempts to make with Jehovah at

MORALITY A NECESSARY

Bethel, after he had been driven from home as the result of his mean and selfish treatment of his brother. He says: 'If God will be with me, and give me bread to eat and raiment to put on . . . then shall the Lord be my God.'¹ To realise the progress in the knowledge of God's character to which the Israelites had attained before the close of the Old Testament, we may compare Jacob's conditional 'if' with the 'but if not' attributed to the three children in the Book of Daniel. 'Our God,' said Shadrach, Meshech, and Abednego, 'will deliver us out of thine hand, O King; but if not, be it known unto thee, that we will not serve thy gods.'² By the time when these words were written the Israelites had realised that God was not a capricious being, with whom a bargain might be struck, as with a fellow man, but that His claim upon them was unconditional, even as His character was unalterable. Again, as we read the blessing pronounced in the book of Judges upon a woman who, if the text be correct, had apparently been guilty of one of the most

¹ Genesis xxviii. 20 *sq.*

² Daniel iii. 18.

CHARACTERISTIC OF GOD

cowardly and treacherous acts ever committed in war,¹ we feel how impossible it would be to attribute the words of Deborah to any of the later prophets, and how different her conception of the character of God must have been to theirs. We would not for a moment assert that both Jael and Deborah were not sincere in their worship of Jehovah, and in their desire to carry out His will. The passage does not imply disobedience to God's will, but it shows how primitive was the knowledge of God which Deborah and her contemporaries possessed. The same thought is suggested by the accounts given of the horrible cruelties perpetrated by the Israelites upon the Canaanites, or, worse still, by David upon the Ammonites.²

The gradual change in the meaning which the Israelites attached to sacrifices contributed to a misunderstanding of the character of Jehovah. It seems probable that the original idea connected with sacrifice amongst the other Semitic tribes was that of a feast at which their god was present and in which he

¹ Cf. note on p. 160.

² 2 Sam. xii. 31.

MORALITY A NECESSARY

took part. A sacrifice was thus a means of drawing near to a god, or rather of drawing him near to his worshippers. Gradually, however, the offerer of a sacrifice came to regard his offering as a means of appeasing his god, and so of obtaining a favour from him. In proportion as this idea developed, it became inevitable that the worshipper should come to regard his god as a being whose favour might be propitiated by a material offering, apart from any consideration of the rights of the particular case, and therefore as capricious. No doubt the Israelites attached truer ideas to their system of sacrifices than did their neighbours, but we can, nevertheless, find many instances in which Jehovah is represented as one whose capricious will may be influenced by a sacrifice. Thus David, when asking Saul what evil he had done, says, 'If it be the Lord that hath stirred thee up against me, let him accept an offering.'¹

The thought that Jehovah could be induced to overlook sin, provided a sin-offering were forthcoming, had by no means

¹ 1 Sam. xxvi. 19.

CHARACTERISTIC OF GOD

disappeared in the eighth century, as is shown by Hosea's indignant accusation against the priests who, as he said, fed on the sin of the people.¹ By this time, however, the Hebrew teachers, as distinguished from the people, had fully grasped the idea that the demands which Jehovah made upon His worshippers were moral demands, and that to offer sacrifices as an alternative to the fulfilment of them was but a mockery. To quote a few instances from writers in the eighth century: 'I desire mercy and not sacrifice; and the knowledge of God more than burnt offerings.'² 'To what purpose is the multitude of your sacrifices unto me? saith the Lord; . . . bring no more vain oblations . . . cease to do evil, learn to do well.'³ 'Though ye offer me your burnt offerings; . . . I will not accept them, neither will I regard the peace offerings of your fat beasts. . . . But let judgment roll down as waters, and righteousness as a mighty stream.'⁴

Even when, as the result of the teaching

¹ Hosea iv. 8.

² *Id.* vi. 6.

³ Isaiah i. 11, 13, 17.

⁴ Amos v. 22, 24.

MORALITY A NECESSARY

of the prophets, the people had gained truer conceptions of the object and value of material sacrifices, they had still to learn that human caprice had no counterpart in the character of their god. Ezekiel declared that those who did evil should in no wise escape the consequences of their personal action, that 'every man that eateth the sour grapes, his teeth shall be set on edge,' that God's ways were indeed 'equal' and not, as the ways of men, 'unequal.'¹

In the case of Islam, as, to a limited extent, in that of the early Jewish religion, the most discouraging feature is not that the morality inculcated is low, or that the standard attained is unsatisfactory. The moral condition of many a Mohammedan town, as all who have seen can testify from experience, is higher than that of an average town in Christendom. The most discouraging feature is that God Himself is regarded as being immoral, or, at the best, as unmoral—that is, He is regarded as one who is not bound by any of the moral restrictions which are recognised as binding upon human

¹ Ezekiel xviii. 2, 25 ; cf. also Jeremiah xxxi. 30.

CHARACTERISTIC OF GOD

beings. The failure to attribute any unchanging character to God, on the part of the Mohammedans, arises from their belief in fate, by which even God Himself is believed to be influenced. For 'fate is God minus character, and fatalism is the characterless condition to which belief in such a God reduces man.'¹

In the case of the Israelites we have the inexplicable fact—inexplicable, that is, apart from the assumption of divine inspiration—that these lower ideas concerning God, which they originally shared with the surrounding tribes, developed into the idea of a righteous and moral being, from whose nature caprice, falsehood, and injustice were inconceivably remote. Those who have had practical experience of Islam and of the effects which it produces upon its adherents are accustomed to regard the progress in the knowledge of God which its teaching renders possible as little better than progress up an *impasse*. It is hard to believe that this teaching can ever lead men on to a nobler estimate of God than that which Mohammed

¹ *The Book of Isaiah*, by A. Smith, p. 110.

himself formed. Had we not the later history of the Israelites to assure us of the contrary, we might, with equal confidence, have said that the character attributed to Jehovah in the earlier parts of the Old Testament revelation could not have developed into the character depicted in the later books. How natural this assumption would have been may be seen from the fact that the history of the Jews, since the death of the last of their prophets, has by no means been one of continuous progress in the knowledge of God. For though the religion of the Jews has expanded into Christianity, it has also degenerated into Mohammedanism, and crystallised into modern Judaism.

Twelve hundred years ago the Mohammedan conception of the moral character of God was very much the same as that of the Jews prior to the eighth century. Despite the fact that the religion of Mohammed has been in close touch with Christianity during this long period, the estimate of God's character, except in a few isolated instances,

CHARACTERISTIC OF GOD

is to-day what it then was. How different to this was the experience of the Israelites! Starting with a knowledge of the divine nature but very little removed from that of their neighbours, and unaided by any foreign influence, they, nevertheless, in the course of two or three centuries, arrived at a conception of God the highest to which the mind of man has ever attained.

It is very difficult to compare the moral condition of the Israelites, at an early stage in their history, with that of their neighbours. In the one instance, in which a certain amount of contemporary evidence is available—that of Egypt—there is no reason to suppose that the Israelites were much, if at all, in advance of their neighbours. In the 125th chapter of the Egyptian Book of the Dead, the code of morality, implied in the confession which the dead man makes before the judge of the unseen world, is quite as high as that of the Ten Commandments. This fact is the more interesting as the date of the book in which the passage occurs is probably about the same as that of the

MORALITY A NECESSARY

Exodus (*circ.* 1320 B.C.). The following are extracts from the confession :

- I have not done any actions which are hateful to the gods.
- I have not committed any offences against men.
- I have not oppressed the miserable.
- I have not committed murder.
- I have not stolen in secret.
- I have not falsified weights or measures.
- I have not suffered any to die of hunger.
- I have not made void the prayers of any.

Assuming that the Ten Commandments were originally promulgated by Moses, it is evident that the morality which they enforce was no great advance upon the morality of the Egyptians. But, whereas the Egyptians never learned to attribute to their god a higher morality than that to which they themselves laid claim, the Israelites learned to attribute to Jehovah a moral character immeasurably higher than that to which they, or indeed any human being, had ever aspired.

Again, the conception of the character of God, which the Israelites formed, was not the result of any intellectual development, whether of the nation at large or of their

CHARACTERISTIC OF GOD

teachers. The Egyptians, in the early periods of their history, the Assyrians, Babylonians, Persians, Greeks, and Romans, in the later periods, were far in advance of them from an intellectual standpoint. But we look in vain amongst the literature of these nations to find a conception of the almighty, righteous, and holy God, the God of the Jewish prophets from the eighth century onwards.

Kuenen, referring to the work of the Israelite prophets, says: 'Ethical monotheism is their creation; they have themselves ascended to the belief in one holy and righteous God . . . and they have made that belief the inalienable property of our race.'¹ 'As long as the world lasts,' says Matthew Arnold, 'all who want to make progress in righteousness will come to Israel for inspiration, as to the people who have had the sense for righteousness most glowing and strongest.'²

The teaching in the Old Testament as to

¹ *The Prophets and Prophecy in Israel*, Eng. translation (1877), p. 585.

² *Literature and Dogma*, p. 42.

the true nature of God which, as we have seen, was gradually developed by, or rather unfolded to, the Israelites, is closely connected with its teaching as to the true nature of man—that is, with the revelation of what God intended man to be. The one is the necessary correlative of the other.

We pass on, then, to consider our next point—the revelation which the Old Testament contains of the origin and destiny of human nature.

CHAPTER V

THE DIVINITY OF HUMAN NATURE AS REVEALED IN THE OLD TESTAMENT

THE revelation which the Old Testament contains of what, for lack of a more exact expression, we may call the divinity of human nature, is one of the strongest arguments for the reality of its inspiration. The climax of the revelation is reached in the teaching contained in the first and ninth chapters of Genesis (both of which are supposed to have been written later than the greater part of the Old Testament), where we read that 'in the image of God made He man.' In the latter passage, the meaning which the writer attached to the statement can in part be gathered from the context in which it is introduced. The resemblance between man and his Maker, which, we note, is represented as having survived the

THE DIVINITY OF HUMAN NATURE

Fall, renders the life of every individual man sacrosanct and inviolable. Thus by the fifth century B.C., the latest date to which the final editing of Genesis i. and ix. is at all commonly assigned, the Hebrews had risen to a higher conception of human nature than that to which any other pre-Christian religion attained, a conception of which the Incarnation was a natural outcome. Unless it be true, as the Old Testament declares, that man was created in the image of God, the New Testament teaching that God was revealed in the image of man becomes inconceivable. The one revelation is the necessary preparation for the other. In the Jewish Targums the creation of man in the likeness of God in Genesis i. 26, is changed into his creation in the likeness of the ministering angels: God is represented as taking counsel with the angels, and then creating man in their image.¹ The Jews who rejected Christ's claim to be the 'Son of God' rejected it because they were unable

¹ Cf. art. 'God' in Hasting's *Dictionary of the Bible* ii. 206, by Prof. Sanday.

to conceive the possibility of God becoming incarnate in human nature.

It is because man has, in a true sense, a nature akin to that of God, that he is capable of gaining any knowledge concerning Him. 'God,' says an Indian sage, 'is only to be described as, "No, No"': that is, God is so far above man that all thoughts which man is capable of forming concerning Him must necessarily be incorrect. How great is the contrast between teaching such as this and the language which the Hebrew Psalmist could use: 'What is man, that thou art mindful of him? and the son of man that thou visitest him? For thou hast made him but little lower than God, and crownest him with glory and honour.'¹ Or, again, the language of the prophet: 'Thus saith the High and Lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.'²

Instead of treating the anthropomorphism

¹ Psalm viii. 4 *sq.*

² Isaiah lvii. 15.

THE DIVINITY OF HUMAN NATURE

of the Old Testament as a defect, which deprives it of any claim to be a permanent revelation of the divine, we should regard the restrained form into which it developed as a proof of the marvellous superiority of the Hebrew religion over that of all the surrounding tribes. For, whilst the anthropomorphism of the Hebrews, in common with that of the other Semitic tribes, originally involved the reproduction of the baser elements of human life in the representation of the Deity, the Hebrews alone were enabled to purify this conception from all its degrading associations. They alone learned that it is not man's outward form, but his inward character, from which any idea of the divine nature can be obtained.

The Old Testament teaching first drew away men's thoughts from the outer world of sense, and bade them look within and judge of God's nature by the highest thoughts and aspirations of which they were themselves conscious. It helped them to cease comparing God to anything 'in heaven above, or in the earth beneath, or in the water under the earth,' and to speak of Him

AS REVEALED IN THE OLD TESTAMENT

in terms suggested by the purest of human relationships—as a father, a husband, or a friend. Even where similar terms were used by other nations to illustrate the affinity existing between themselves and their God, this affinity was regarded by them as a physical rather than, as was the case with the Hebrews, a moral relation. Moreover, it is this moral element in the Old Testament anthropomorphism that has given to it a more than temporary value, and still makes it helpful, alike to simple worshippers and to theological students, in their efforts to attain to the knowledge of God.

If we wish to study God revealed as a man, we must first understand the true nature of Man, for to neglect the study of human nature is to neglect the only clue we have to the mystery of the Incarnation, and therefore to the knowledge of God. To quote the words of Max Müller: ‘Let us know, by all means, that human nature is a very imperfect mirror to reflect the Divine, but instead of breaking that dark glass, let us rather try to keep it as bright as we can. Imperfect as that mirror is, to us it is the

THE DIVINITY OF HUMAN NATURE

most perfect, and we cannot go far wrong in trusting to it for a little while.' Again, a little further on in the same lecture, he says: 'We may do what we like, the highest which man can comprehend is man . . . however far the human may be from the Divine, nothing on earth is nearer to God than man, nothing on earth more God-like than man.'¹

In proportion as Man comes to understand his own true destiny, does it become possible for him to raise his aspirations from earth to heaven; in proportion as individual men realise the possibilities of human nature, can they hope to ennoble the ideals of their fellow men. Walt Whitman once said, 'As I stand aloof and look, there is to me something profoundly affecting in huge masses of men following the lead of those who do not believe in men.'²

It will help to render our argument more clear, if we take one or two definite illustrations of the gradually-rising conception of the dignity of human nature in the Old Testament

¹ *The Hibbert Lectures*, by F. Max Müller, pp. 370-73.

² *Leaves of Grass*: 'A Thought.'

revelation. The twenty-first chapter of Exodus is regarded by modern critics as forming part of the oldest section of the Pentateuch. Amongst the laws relating to slaves in it we read: 'If a man smite his servant or his maid . . . and he die under his hand . . . if he continue a day or two, he shall not be punished: for he is his money.'¹ The estimate of the dignity of human life implied in this last clause is the same as that which is found to-day amongst the savage tribes of Central Africa, where slaves form the currency of the country. It would be difficult to conceive a lower estimate, or one so irreconcilable with the spirit of Christianity. And yet this statement forms part of the law given, perhaps by Moses himself, to the Hebrews.

Another illustration of the low estimate placed on human life, in the earlier parts of the Old Testament, is afforded by the length of time which passed before the Hebrews came to realise that the sacrifice of a human being could never be other than wrong. In Judges xi. Jephthah, one of the judges of Israel, on whom, as we are told, 'the spirit

¹ Exodus xxi. 20 *sq.*

of the Lord came,' is represented as offering up his own daughter as a sacrifice to God. Moreover, the editor of Judges tells the story without giving the slightest hint that he thought that such a sacrifice would not be acceptable to God. Abraham, too, is represented as interpreting God's will to be that he should offer his son up as a sacrifice, though, in this case, the result serves to indicate God's disapproval of his proposed act. Allusion has already been made to the case of David, who offered up seven of Saul's sons as a propitiation to Jehovah. It is one of the most startling incidents contained in the Old Testament. Even many centuries later the prophet Micah¹ could conceive it possible that such a suggestion might arise, though he instantly expresses God's disapproval of it; 'Shall I give,' he says, 'my firstborn for my transgression, the fruit of my body for the sin of my soul?' It is not till three centuries after the time of Micah that we have the statement, which for ever made human sacrifice

¹ Micah vi. 7. The adoption of Ewald's view as to the later date of chaps. vi. and vii. would not materially affect the argument.

a crime against God and man—namely, that man was made in the image of God.¹

There is no reason to suppose that the Israelites regarded human life as of less value than did their neighbours. The very opposite is probably the truth. If we look at the literature of the Hindus, who at the time of David were the most cultured race in the world, we find statements which suggest as radical an inequality between man and man as anything contained in Jewish literature. In one of the earliest books belonging to the Hindus we read: ‘The self-existent created the Sudra merely for the sake of the Brahman: the Sudra, who sets before himself the virtues of the Brahman, commits deadly sin; he disturbs the order of the universe; servitude is innate in him (the Sudra), who then can take it from him?’²

Again, we read: ‘He who declares the law to a servile man and instructs him in the mode of expiating sin, sinks with that very man to hell.’³ In the case of Hinduism the long centuries that have elapsed since these words

¹ Gen. i. 26 ; ix. 6.

² *Institutes of Menu*, viii. 414.

³ *Ib.*

Q 2

THE DIVINITY OF HUMAN NATURE

were written have witnessed no advance on more liberal lines ; no attempt or tendency to recognise the equality of all men. Nay, rather, it would appear that this religion which by its pantheistic developments has confused God and men, has ended by setting up lines of ineffaceable distinction between man and man. Three thousand years ago the Hebrews believed, as the Hindus then believed and as they believe to-day, that the distinction between servile and free was one created by God and intended to last as long as the human race. How came it to pass that the Israelites, alone of all the races of the earth, discovered the truth, which they have bequeathed to the world, that the divinity of human nature implies the equality of all men ?

The statement in Genesis would have been sufficiently wonderful if it had been that God's chosen people, the Hebrews, had been made in His image, or that their ancestor Abraham had been so made. But the words, as they stand, assert far more than this. They assert that the ancestor of the human race, the ancestor of the enemies of the Hebrews,

as well as of their friends, their slaves as well as themselves, was made in the divine image. If the order in which the various portions of the Old Testament revelation were given, was that in which they are now found, it would be difficult indeed to understand how Moses could have been inspired to write the magnificent words which proclaim the potential equality of all men, and then to give to his fellow-countrymen the denial of the principle which they contain, by telling them that their slaves belonged to the same category as the inanimate metals they possessed.¹ On the other hand, if, as modern criticism tells us, the declaration in Genesis was written many hundreds of years later than the law in Exodus xxi., the two passages, set side by side, illustrate the advance in the knowledge of man which the Hebrews, by the help of divine inspiration, had achieved.

¹ By the use of the words 'potential equality,' it is not meant to imply that the intellectual powers of Sir Isaac Newton or the strength of character of S. Paul are within the reach of all. What is intended is, that inasmuch as all men are in a true sense divine, there can be no height of moral attainment to which they may not all and equally aspire

THE DIVINITY OF HUMAN NATURE

The critic who repudiates such inspiration is left with a greater difficulty to explain than that which inspiration itself involves—namely, the difficulty of understanding how a people, starting with an estimate of human life similar to that which exists amongst the lowest savages of to-day, attained to a conception higher than any which has ever been found elsewhere : a conception, or rather a revelation, which, as some of the Hebrew prophets seemed dimly to understand, must eventually lead up to the Incarnation of God Himself. For the Incarnation was not simply the birth into the world of a new child, whose nature was distinct from that of all others. It was the unveiling and perfect manifestation of that divine nature which had existed in every child that had been born into the world. The account of man's creation and the story of the Incarnation alike assure us that evil is alien to man's true nature. Rightly interpreted, they would seem to imply that however degraded man, either as a race or as an individual, may become, we have no right to use his present state of degradation as an argument that the

divine image was never his, or even that it cannot again be restored. The fact that man can fall to hell suggests the correlative truth that he can rise to heaven.

With what startling rapidity does the image of the divine, which is sometimes visibly stamped upon the countenance of the little child, become, to human sight, entirely obliterated! A pathetic illustration of such a change was afforded by the well-known experience of Leonardo da Vinci, at the time when he was engaged in painting the picture of the Last Supper. He had made studies for the portraits of several of the Apostles from likenesses of good men, his contemporaries in Milan, and after spending some time in looking for one from whose face he might obtain suggestions for his portrait of the Saviour, he fixed at last upon a youth named Pietro Bandinelli. He had an attractive face, a devout demeanour, the reputation of a blameless life, and was one of those who sang in the cathedral choir. Soon after this Pietro left Milan and went to Rome, where he fell amongst evil companions and led a life of sin and dissipation. Years

THE DIVINITY OF HUMAN NATURE

passed by and the great picture at Milan was complete, with the single exception of the portrait of Judas. The painter, walking one day in the streets of the city, saw a man clothed in rags, unkempt, miserable, and with a villainous expression on his face. He decided at once that nowhere could he obtain a more suitable study for the portrait of Judas. He took the man home to his studio and, when at length he had finished the study for his portrait, was astonished to hear him say, 'You do not seem to remember that you painted me once before,' and to find on inquiry that his studies for Christ and for Judas had been made from the same face. A similar illustration of the degeneration of that which was divine to that which is devilish was afforded by the two pictures which, for a considerable time, hung side by side in the Louvre Gallery, the one entitled Innocence and the other Guilt. Probably no one who ever saw the pictures discovered from the study of them that they had been painted from the same face.

The two cases would more perfectly illustrate the tendency of the teaching alike

of the Old and New Testaments, if the figure of Judas in the one case, and the figure of Guilt in the other, had been painted first, and the figures of the Christ and of Innocence had been the later portraits of the same persons. For, if we understand aright the trend of the Old Testament teaching, it starts with the picture of man, who becomes guilty as soon as it is possible for him to do so, and thereby loses the vision of his Maker, but it leads us on to the aspiration of the Psalmist, 'Let me be satisfied when I awake with Thy likeness,'¹ an aspiration which prepares us for the teaching of the Incarnation and for the assurance of the apostle, grounded upon the truth of the Incarnation: 'We shall be like Him, for we shall see Him as He is.'²

¹ Ps. xvii. 15, R.V. marg.

² I John, iii. 2.

THE RECOGNITION OF A CONTINUOUS

CHAPTER VI

THE RECOGNITION OF A CONTINUOUS PURPOSE IN HISTORY

A FURTHER characteristic of the teaching of the Old Testament, by which it is differentiated from that of other pre-Christian literature, is its recognition of a continuous purpose in history, and not only in the history of the Hebrews, but in that of all the nations of the earth. Many other nations, besides that of Israel, had believed that their national god exercised a special and providential care over the affairs of their own country, but where in the history of other peoples could we find the doctrine of a universal providence, such as that which is implied in the words attributed by Amos to Jehovah: 'Have I not brought up the Philistines from Caphtor and

the Syrians from Kir?' A belief in the superintending care of Jehovah, and a conviction that all history, Jewish and Gentile alike, is the expression of the divine purpose, is a striking feature of the teaching of the Old Testament in the past, as it is one of the most important and helpful lessons which it has to teach its readers in the present. It matters comparatively little whether the Hebrews interpreted rightly or wrongly any particular incident. What is of interest and importance is that they recognised the existence of a divine purpose, and that their own experience, as time went by, tended to increase their faith in its existence.

We search in vain the literature of Greece, of Rome,¹ and of India for any clear recognition of a national destiny, to be achieved under the protection of an overruling providence; or for anything to compare with the confident assurance of the Israelites that their

¹ A very faint trace of the recognition of a national destiny is to be found in Virgil, 'Tu regere imperio populos, Romane, memento.'—*Æn.* vi. 852.

THE RECOGNITION OF A CONTINUOUS

God controlled the destinies of the whole human race, and would make even the wrath of men to subserve His purposes of good.

The Old Testament is not merely the history of a particular people and of a particular historical period, but it is a great 'epic of humanity,' the teaching of which is applicable to man as such, and is independent of time and circumstance. It was a conviction of the world-wide import of their history that gave a tone to the whole of the literature of the Hebrews, and which helped to purify their national ambitions and survived, too, the greatest interruptions to their national polity. Conquered, again and again, carried captive for seventy years at a time, and deprived at last of all hope of regaining their political independence, they were so far from losing their faith in Jehovah's overruling providence, that it seemed to grow stronger and more definite the darker their own future grew. The very vicissitudes of their fortunes afforded proof to themselves, and, still more clearly to those who came after them, that their

history was overruled by God. The persistence of their faith, under such exceptional difficulties, confirms their own assurance that it was centred in a real Being, with whom real intercourse was possible. 'As the death and resurrection of our Saviour are the supreme proof of the spiritual truths of Christianity, so the death of the old Hebrew state and the resurrection of the religion of Jehovah, in a form independent of the national life, is the supreme proof that the religion of the Old Testament is no mere natural variety of Semitic monolatry, but a dispensation of the true and eternal religion of the spiritual God.'¹

The thought that all history subserves the purpose of God permeates the whole of the Hebrew literature. A very few illustrations will suffice to make this clear.

We have the assurance, twice repeated to Abraham, which declared the purpose of Jehovah for all time and towards all peoples; 'in thy seed shall all the nations of the earth

¹ *Old Testament in the Jewish Church*, by Robertson Smith, p. 282.

THE RECOGNITION OF A CONTINUOUS

be blessed.'¹ Joseph is represented as saying that Jehovah had overruled the evil intentions of his brethren, and that He had sent him into Egypt 'to preserve much people alive.'² In other passages in the Pentateuch, Jehovah is described as revealing Himself and His purposes to individuals outside His chosen people; for example, to Melchisedech, Abimelech, Laban, and Balaam. In Deuteronomy we read, 'The Most High gave to the nations their inheritance.'³ Isaiah represents Jehovah as saying, 'Blessed be Egypt, my people, and Assyria, the work of my hands.'⁴ When we come to the writings of the later prophets, the recognition of the control which Jehovah exercises over the destinies of the heathen, and, in many instances, of His good purpose towards them, finds increasing expression. Jeremiah refers to the evil which Jehovah 'hath spoken concerning the nation which will not serve the king of Babylon,' and to the words that He had 'spoken against

¹ Genesis xxii. 18 ; xxvi. 4.

² *Id.* l. 20.

³ Deut. xxxii. 8.

⁴ Isaiah xix. 25.

Israel and against Judah and against all the nations.' ¹ Ezekiel, speaking in the name of Jehovah, says, 'I will scatter the Egyptians among the nations . . . and they shall know that I am the Lord.' ² The writer of the latter part of Isaiah represents Jehovah as saying to His servant: 'It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.' ³ The writer of the last chapter of Zechariah foretells that representatives of all nations shall come up 'to keep the feast.' ⁴

The Psalms abound with instances of similar teaching. Jehovah is spoken of as one who 'nurtureth the heathen,' ⁵ as 'the governor among the nations,' ⁶ whose 'eyes observe the nations.' ⁷ In another passage the

¹ Jer. xxvii. 13; xxxvi. 2.

² Ezek. xxx. 26.

³ Is. xlix. 6.

⁴ Zech. xiv. 16, 19.

⁵ Ps. xciv. 10, Prayer-book Version; cf. R.V. marg. 'instructeth.'

⁶ *Ib.* xxii. 28.

⁷ *Ib.* lxvi. 7.

THE RECOGNITION OF A CONTINUOUS

Psalmist addresses Jehovah and says, 'all nations whom thou hast made shall come and worship.'¹ It may of course be urged that the Hebrews regarded the well-being of other nations as intended to promote their own greater well-being; but they, none the less, believed that Jehovah held the fate of all other nations in His hand, and that His purposes towards them were good. The passage which illustrates, perhaps better than any other, the belief which the Hebrews entertained as to the future in store for other nations, is that in which we read, 'Thus saith the Lord of Hosts: In those days it shall come to pass, that ten men shall take hold, out of all the languages of the nations, shall even take hold of the skirt of him that is a Jew, saying, "We will go with you, for we have heard that God is with you."'²

The Book of Jonah, whether it is to be interpreted as history, or as an allegory, bears emphatic witness to God's providential care for a nation towards which the Jews naturally bore the strongest antipathy.

¹ Ps. lxxxvi. 9.

² Zech. viii. 23.

PURPOSE IN HISTORY

In the latter half of Isaiah, a heathen king, who made no profession of worshipping Jehovah, is described as the anointed of the Lord, and again as God's shepherd.¹

The writer of the Book of Daniel regards all history as directly controlled by God, whose purposes extend far beyond the securing of future good to Israel.

This recognition of a continuous purpose in history is inseparably connected in the writings of the prophets with the anticipation of a personal Messiah, and a redemption to be wrought out by Him which should affect all the families of the earth. Whence came, then, this unique power of interpreting history, this wonderful expectation that out of evil good should come, and that the story of the nations should be found at last to have promoted the glory of God and the good of all men? Whence did the Hebrews obtain the idea of the splendid future which they believed to be approaching, and which they embodied in the prophecies of a coming Messiah?

¹ Is. xlv. 1 ; xlv. 28.

THE RECOGNITION OF A CONTINUOUS

It has been said that 'the Old Testament is the literature of a people commissioned by God to search out, receive, and communicate to the world the answers to these four questions: Who is God? What is man? What is the right relationship between God and man? How can that right relationship be brought about?'¹

These four questions are practically identical with those which we have been engaged in considering. The answers to them, contained in the Old Testament, distinguish the religion of the Hebrews from that of all other nations. Whence, then, did the Hebrews gain the power to give to these questions, to which no satisfactory replies had hitherto been given, answers which all the most civilised races of to-day admit to have been substantially correct? The explanation which the Jews themselves gave is still the only rational explanation which can be given, that 'Men spake from God, being moved by the Holy Ghost :² or,

¹ *Life and Literature of the Ancient Hebrews*, p. 377.

² 2 Pet. i. 21.

PURPOSE IN HISTORY

to adopt the words of the greatest preacher of Christianity, used when he was explaining the source from which his own teaching had been derived, it was not 'from man' that they received it or were taught it, 'but it came . . . through revelation of Jesus Christ.'¹

¹ Gal. i. 11 *sq.*

CHAPTER VII

TENDENCY OF MODERN CRITICISM

IN discussing the evidence afforded by the subject-matter of the Old Testament in support of its divine origin, we have carefully avoided any definition of the word 'inspiration.' To have attempted to define its exact meaning would have carried us altogether beyond the range of our present subject. But, though the limits and nature of inspiration are too difficult and complex to be here discussed, one suggestion arising out of the use of the actual word may throw some further light on what has been already said. Nouns are only the names of things, but, as someone has said, they have a curious tendency to usurp the places of things. This is a remark specially applicable to the use of this particular word. People have often insisted upon an acceptance of the doctrine of

the inspiration of the Bible, without having arrived at any clear understanding of the significance of the term that they used. The most unequivocal meaning which can be attached to the word 'inspiration' is suggested by the verb from which the noun is formed, or, to put this in another way, the strongest argument in support of the inspiration of any particular writing is that it proves itself inspiring. Applying this thought to our present subject, we may say that no more incontrovertible proof of the inspiration of the Bible can be adduced than the fact that it has inspired so many of the noblest and best of our race to live the lives which they have lived. Should the time ever come when an argument of this kind is no longer available, all attempts to establish the inspiration of the Bible in any other way will be a complete failure.

Apart, however, from any particular definition of the word, it may be claimed that the argument on behalf of the divine inspiration of the Old Testament teaching, which we have attempted to develop, so far from being weakened by the conclusions of recent

TENDENCY OF MODERN CRITICISM

criticism, is actually strengthened by these very conclusions. It may also be claimed on behalf of this criticism that the adoption of its standpoint renders possible a more direct application of the Old Testament teaching to the circumstances and wants of the present day than would otherwise be the case ; for, as long as the Old Testament is looked upon as one book, every sentence of which is equally inspired, it is necessary to distort the natural sense of a large number of passages in order to prevent their contradicting one another, with the result that a sense of unreality attaches to many of the simplest statements. Modern criticism claims to have rescued the Old Testament from being a book of religious maxims, of edifying texts, or of fragmentary revelations of truth, and to have shown it to be an orderly and progressive revelation of divine and of human nature and of God's dealings with men, given under conditions which are sufficiently near to those under which we live to-day to render it possible for us to bring its teaching as a whole to bear upon the lives alike of nations and of individuals in our own time.

The old 'orthodox' view of the Old Testament necessitates the three following assumptions : (1) that such actions as the wholesale massacre of their enemies were justifiable in the case of the Israelites, though deserving of condemnation in the case of all other nations ; (2) that God was literally the King of the Hebrews, whereas He was, and is, King of other nations only in a metaphorical sense ; and (3) that the history and fortunes of the Hebrews were controlled by Him in a totally different way to that in which the history and fortunes of our own country are controlled to-day.

It may fairly be urged that the adoption of this view of the Old Testament teaching has done more to erect a barrier between it and our own experience of life than anything else. We have endeavoured to show that the teaching of the Old Testament on the four selected points given above, when viewed from the standpoint of modern criticism, can only be fully accounted for on the assumption that it was given to the Hebrews by divine inspiration. This assumption being granted, it follows that the principles

TENDENCY OF MODERN CRITICISM

which underlie the revelation, if not the details of it, must be independent of time and circumstance, and therefore as applicable to the present as to the past.

The Old Testament tells us how, despite frequent misunderstanding on the part of those to whom the revelation was made, God was gradually revealed as an omnipotent, loving, and moral Being, and by doing so prepares the way for the clearer revelation that was to follow. It tells us, too, what human nature is, as seen from the divine standpoint, and thereby inspires us with hope for the whole human race. Lastly, it tells us how God dealt with men and nations in olden time, and so gives us the clue to the interpretation of all modern history.

To understand aright God's revelation of Himself in the past is the first step towards understanding His revelation of Himself to-day. If, then, modern criticism can make the Old Testament more intelligible by rearranging its component parts, and by showing that the development of its teaching has been in accord with God's revelation of Himself in nature, i.e. with the principles of

TENDENCY OF MODERN CRITICISM

natural evolution, such criticism will have conferred a double benefit upon all who are prepared to accept its conclusions. It will not only have furnished a new argument for the reality of the inspiration of the Old Testament, but will at the same time have established the most real connection between its teaching and the needs and wants of the present time.



PART III

STUDIES IN WORSHIP

CHAPTER I

WHY 'WE ASSEMBLE AND MEET TOGETHER'

A FEW years ago a book was published in America which bore the title 'Looking Backward.' The writer's standpoint is some two centuries in advance of the present time. He describes the extraordinary progress, which he supposes to have been made, in every branch of science and knowledge and in the diffusion and equalisation of prosperity and happiness. The book, as a whole, is sufficiently clever to make the reader turn with interest to see what the author regards as likely to be the religion of the future. He does not discuss the question at any length, but the few remarks that he makes are highly suggestive, as indicating the point of view from which so many of our countrymen, as well as those of the author, are wont to regard the subject of Christian worship.

STUDIES IN WORSHIP

He explains how, at the period which his book describes, churches—that is, church-buildings—have become obsolete, and have been superseded by a limited number of preaching-houses which, in the language now common in America, are ‘run’ by select preachers. Those who are of a serious turn of mind are able to satisfy their religious instincts by turning on a telephone and listening to an oration on the subject of religion whilst it is in course of delivery in one of these houses. The author here represents in dramatic form the tendency to regard Christianity from the extreme individualistic point of view, and thereby to eliminate altogether the thought of worship.

The number of persons in our own country who seldom enter church, or chapel, but who nevertheless are earnestly endeavouring to conform their lives to the standard of Christianity, as they understand it, is probably greater now than it has been at any period in the past. We may, indeed, thank God that the number of those to be found on any given day within churches or chapels is no criterion of the influence which the Chris-

tian faith is exerting throughout the country. At the same time, a comparison of the population of any town-parish with the number of people who attend religious service on the Sunday suggests the inquiry why, in one of the most religious countries in Europe, the majority of the inhabitants, at any rate in the towns, do not go either to church or to chapel? No doubt a partial explanation of the fact is to be found in the inefficiency of the clergy and in the uninteresting nature of their discourses. Most clergy are sufficiently alive to their own deficiency to be able to sympathise with the remark of a parish clerk whose duties had compelled him to be regular in his attendance at church: 'I have listened to two thousand sermons and still retain my belief in Christianity.' It is perhaps true to say that the greatest proof of the divine origin of the Church is that it has survived its representatives, but the absence from church of so many persons who are by no means irreligious cannot be explained simply by the deficiencies of the clergy. However patent these may be, no student of history would seriously contest the statement

STUDIES IN WORSHIP

that the English clergy are to-day better educated and imbued with greater zeal and earnestness¹ than the clergy of any other period in the past, or of any other country in the present. The explanation is to be found not in the deficiencies of the clergy or in the want of religion in the masses, but in a very general misunderstanding of the meaning and object of Christian worship. Take the case of a man who is an occasional attendant at church. If asked to say why he was so seldom there, his answer would probably be something of this kind: 'I have found, by experience, that I get little help from coming to church. I am not particularly musical and cannot therefore appreciate the singing of the chants and hymns, still less elaborate anthems and services. The sermon, too, apart from any question of its literary merit, seldom seems to throw any light upon the peculiar difficulties of my life, or to afford me any

¹ Few more striking proofs of the change for the better which has come over the Church's work in country districts can be suggested than the improvement, from what they were forty years ago, which is to be seen to-day in the Yorkshire-dale parishes, a large proportion of which the writer has visited.

practical help in overcoming them. Lastly, the constant repetition of the same prayers has an air of unreality about it, which makes it hard for me to enter into the spirit of the petitions, or to expect any definite result from them. I find, in fact, that I can get more help by spending a quiet hour in my own home than I can by attending church. I can read my Bible at home, I can commune with God in prayer there ; nay more, I can read a better and more helpful sermon there out of a printed book than I am at all likely to hear if I go to church. Surely, then, it would be putting myself to needless inconvenience to seek in church what I can so much more easily and certainly obtain at home.'

It is a difficulty such as this that accounts for the non-attendance at church of many earnest people whom, judging by the interest which they take in questions connected with religion, we might naturally have expected to see there more frequently than we do. Nor, indeed, if the assumption which underlies this plea be correct, is it easy to see what satisfactory answer can be given to it. It is undoubtedly the case that many find it much

easier to pray in private than in the company of others, and that they can more easily arrive at a correct understanding of the meaning of Scripture in the quiet of their own homes than in church ; it is also true that almost any preacher can suggest the titles of sermons more edifying and more learned than his own. If, then, the object of church attendance is 'to obtain good for oneself'—a definition which was once given to the writer by a regular attendant at church—that object may in most cases be better attained at home. The mistake lies, not in the deduction, but in the premises from which the deduction is drawn. The true object of church attendance is not the obtaining of any merely personal benefit, still less the gratification of a taste for music or oratory. It is only in England and amongst our own countrymen abroad that this misapprehension has to any large extent prevailed. Into whatever errors the Church of Rome and the churches of the East have fallen, it is impossible to deny that the idea of worship has been developed, or rather has been retained, by them to a much greater extent than by us.

WHY 'WE ASSEMBLE AND MEET TOGETHER'

An intelligent Russian, after attending a service at S. Paul's Cathedral, during which he had had the opportunity of listening to elaborate music and of hearing a sermon by the most popular preacher in London, was asked by a friend what his impressions of the service were. His reply was that only the smallest part of the service consisted of worship, nor did this appear to have been the object for which the people had assembled. Perhaps never before has the danger been so great of forgetting that our churches exist not as preaching-houses nor as temples of music, but as places in which to worship God. The preacher in S. Paul's Cathedral, just referred to, warned his hearers on another occasion of the temptation, to which a beautiful organ ministered, of leaving the praise of God to be accomplished by machinery. It is not particularly likely that in the future the music in our churches will become better than it now is; or that the average sermon, which the listener must expect to hear, will become much more interesting or edifying. But, happily, the development of religion in our midst

STUDIES IN WORSHIP

does not, to any great extent, depend upon these things. What it does depend upon, and what we need earnestly to seek after, is an increased realisation of the fact that Christianity is not a means of getting good for ourselves, but of going out of ourselves, whilst we offer as a sacrifice to God the homage of our lips and of our hearts. Where the spirit of worship is present, it matters comparatively little what are the external adjuncts of service.

As we look back into the past we see that a great change in the popular estimate of the importance of worship, in the correct sense of the word, dates from the time of the Commonwealth. It is difficult to obtain trustworthy statistics, but it seems probable that the proportion of people who attended church or chapel on Sundays was larger before the time of Cromwell than it has ever been since. No doubt many went to church who could not well have explained their reasons for doing so, or whose motives would be regarded by us as superstitious; but, nevertheless, the great mass of the people went, not to hear sermons nor to listen to

WHY 'WE ASSEMBLE AND MEET TOGETHER'

music, but to worship God. During the period which elapsed between the defeat of Charles I. and the Restoration, the Prayer-book was forbidden to be used in any church in England. The people who continued to attend church were taught by the Commonwealth preachers that the hearing of sermons was the chief outward means of grace, and the only one essential to the obtaining of their personal salvation. Partly as the result of this teaching, and partly in consequence of the long disuse of their accustomed forms, worship in the sense in which their fathers had understood it was less and less practised. The return of Charles II., though accompanied by a restoration of the old forms, was unfortunately far from being coincident with any general revival of religion in the country. Whilst the Commonwealth preachers were for the most part discredited, and the people lost whatever benefits they had derived from their ministrations or exhortations, the habits then formed had made them unaccustomed and unwilling to meet together simply for the purpose of worship. The Church of England, as well as the nation at large, gained much

STUDIES IN WORSHIP

from the Commonwealth period, but there can be little doubt that the absence of the spirit of worship, which is so noticeable to-day to visitors from other branches of the Catholic Church, is partly to be attributed to the general unsettlement, alike of religious belief and practice, during that period of our history.

We have reason to be grateful that the value of preaching has been more fully realised in our own branch of the Church than in perhaps any other ; and that the work of prophets, who once formed a regular order in the ministry of the Christian Church, is still appreciated ; but the pressing need of the present day is not more instruction, nor more knowledge, but more of the spirit of reverence and of worship.

It will help us, who belong to the national Church, to realise better the object and meaning of worship, if we consider the exhortation with which our Morning and Evening Services begin. After explaining that confession of sin must form a part, whether of private or public devotion, it defines, in brief and simple language, the object and meaning of public

WHY 'WE ASSEMBLE AND MEET TOGETHER'

worship. We are reminded that 'we assemble and meet together'—first, 'to render thanks for the great benefits that we have received at His hands'; secondly, 'to set forth His most worthy praise'; thirdly, 'to hear His most holy word'; and, lastly, 'to ask those things which are requisite and necessary as well for the body as the soul.' It is interesting to notice the order in which the subjects mentioned are placed. Our first duty is to praise God, and to thank Him for what He is and has done; our next, to gain a fuller knowledge of what He is from the study of His word; our last, to get good for ourselves and others in answer to our prayers. One reason why the services of the Church are of little help to many is that the relative importance of the four objects for assembling and meeting together, here mentioned, is so often forgotten. The order which the Psalmist ¹ suggests, when he says, 'I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord,' is the true order of Christian worship. Who has not sometimes come away from church, irritated

¹ Ps. cxvi. 17.

STUDIES IN WORSHIP

rather than helped by the service, and with a feeling of regret that he took the trouble to go? The sermon has been most uninteresting and unedifying, and, as the preacher proceeded with his fanciful interpretations of Scripture, or his dreary platitudes, the listener could not help thinking what a much better discourse he might have been reading at home; the singing has been anything but inspiring, and the very scantiness of the congregation tended to produce a feeling of depression. Such an experience is as natural as it is common, and yet, if we think carefully, we shall see that the feeling of disappointment is caused not so much by the deficiencies of others as by a misunderstanding on our own part of the object of church attendance. Did we but realise that, as our Prayer-book says, the primary object for which we assemble and meet together is to render thanks and to set forth God's praise, we could never go away from church with a feeling such as we have described. The sermon may be very uninteresting, or there may be none at all, but the primary object of attending church is not to hear sermons.

WHY 'WE ASSEMBLE AND MEET TOGETHER'

The singing may be very bad, but we are not asked to go to church in order to listen to music. There may be very few people in church, or scarcely anyone besides ourselves, but we do not go there to count our fellow-worshippers. If our object in going is the one stated in the Prayer-book—namely, to praise and thank God, we have only ourselves to blame, if we come away from church without having accomplished the object for which we go.

A few years ago much compassion was aroused in England by the forlorn condition of the Armenians. But, ignorant and down-trodden as many of these people are, the result of centuries of ill-treatment, in some respects, at least, they are in a position to act as our teachers. There was nothing which struck the writer so much, when travelling through their country, shortly before the massacres commenced, as the hardship and discomfort, which the people generally were prepared to put up with, in order that they might join in the worship of God. The Armenians service on Sunday mornings usually begins at six and lasts without a break from

STUDIES IN WORSHIP

six to eleven. No seats are provided in the churches. Those who come either stand or kneel on the stone floor. The singing is of the very simplest character and there are no sermons, the service consisting entirely of praise, of prayer, and of the Holy Communion. And yet, inconvenient as the arrangement of the services appears, the traveller may see church after church filled with working-men, standing shoulder to shoulder, for hours together, trying to join in spirit in a service which they can only partly understand, as the Turks have destroyed nearly all their books. The constant repetition of this sight, in different parts of their country, cannot but suggest a contrast with the one so common in our own land. How often do we see people coming into church, the uppermost thought in whose mind seems to be, if we can judge at all by their actions, how to secure their own comfort. They are to be seen lolling about in their pews in a way in which they would never think of behaving if they went to call on one of their friends and sat down in his sitting-room. How often do we see people, who have no wish to be

irreverent, but who have so little realised what worship means that they make no effort to join in the responses assigned to them in the service and do not even take the trouble to kneel down upon their knees during the prayers, in order to show by this, the simplest and most obvious sign of all, their respect for God and His worship. In some few instances, no doubt, their behaviour is due to a sort of reaction against what has seemed to them to be meaningless genuflections or ritual on the part of those who are conducting the service. Unreasonable as such conduct is, which, if intended as a protest addressed to man, is really an irreverence shown towards God, it at least emphasises the need of an explanation by the clergy of the origin and significance of every act of worship and of ceremonial which they introduce. There would be far less misunderstanding and friction between clergy and people in reference to the conduct of their common worship, if precautions were taken never to invite anyone to join in a form of service the significance of which had not been carefully explained to him.

STUDIES IN WORSHIP

Another reason, which accounts for the reluctance of many who attend church to join visibly or audibly in the services, and which accounts also for the absence of many from church, is the feeling of reluctance to do anything which would tend to compromise them, or which would suggest to others the profession of a definite religious faith. The words of the boy who said, 'I should like to be a Christian just such as father is, for no one would know whether he were a Christian or not,' is one which many grown-up people, not to say many churchgoers, are quite prepared to endorse. The clock attached to a certain church, which possessed neither dial-plate nor hands, but was otherwise complete, and which, being wound up by the sexton at regular intervals continued to tick year after year, affords an apt illustration of the religion which many are content to possess. The clock was a genuine time-piece and its movements were as regular and accurate as anyone could desire, but, inasmuch as it kept the time to itself, no one was the better for its existence. One of the chief objects for which we are invited to assemble

WHY 'WE ASSEMBLE AND MEET TOGETHER'

in church is that we may make a public confession of our religion and, by witnessing in the presence of others to the reality of our own faith, may make it easier for them to share in the same. There are many who are too diffident of their own experiences to speak to others on the subject of religion. To these the common services of the Church afford a means of testifying to the reality of that which they value more than they could easily express, but which, as individuals, they shrink from attempting to make known. The words which come immediately before the command in the Epistle to the Hebrews not to forsake the assembling of ourselves together, are, 'Let us consider one another to provoke unto love and good works.'¹ The writer thus bases the duty of common worship upon that of mutual service. Would not the words, 'Consider one another,' be a suitable motto to place over the doors of our churches, as suggesting one of the chief grounds of obligation of Christian worship? The exhortation has a significance for us, moreover, which it could never have

¹ Heb. x. 24.

STUDIES IN WORSHIP

possessed in the early days of Christianity, when it was written. For as we assemble and meet together for the purpose of common worship, our thoughts naturally wander to some of the innumerable places in which the same service is being offered by others.

In the language of one of our evening hymns :

We thank Thee that Thy Church unsleeping,
While earth rolls onward into light,
Through all the world her watch is keeping,
And rests not now by day or night.

As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent,
Nor dies the strain of praise away.

The sun that bids us rest is waking
Our brethren 'neath the western sky,
And hour by hour fresh lips are making
Thy wondrous doings heard on high.

It is interesting to remember that the British Empire alone is now so vast that probably no single hour out of the twenty-four ever passes without worship being offered to God in the words of our Prayer-book.

WHY 'WE ASSEMBLE AND MEET TOGETHER'

This service, which thousands of our fellow-countrymen are constantly using all over the world, is a service which, in almost exactly the same form, has been offered up to God by countless thousands of the noblest men and women who have ever lived—by saints, heroes, and martyrs of the past. As we repeat the prayers of our Church's liturgy, hallowed by the devotion of those who have lived and died with the same words continually on their lips; as we try to join with reverence and fervour in the worship of God expressed for us in the forms of our Common Prayer-book, we are united in something more than thought to all the members of the Catholic Church, whether of the past or of the present.

CHAPTER II

‘TO ACKNOWLEDGE OUR SINS BEFORE GOD’

IN the last chapter we considered the object and meaning of worship and, more particularly, of common or public worship. We noticed that in the introduction to the Morning and Evening Services of the Church four separate objects are enumerated, for which ‘we assemble and meet together.’ These are, respectively, to thank God for what He has done, to praise Him for what He is, to listen to His written revelation of Himself, and to ask of Him that which we need, alike for our bodies and our souls. Before attempting to consider these in detail, we would like to draw attention to the primary condition of all worship, apart from the fulfilment of which the services of our Church can never avail to draw us near to God. This condition is expressed in the sentence, placed

‘TO ACKNOWLEDGE OUR SINS’

immediately before the introduction, and beginning with the words, ‘if we confess our sins.’ It is repeated again and again in the early parts of the service. For example, in the introductory exhortation we are reminded that ‘although we ought at all times humbly to acknowledge our sins before God,’ we ought ‘most chiefly so to do when we assemble and meet together’ for the purpose of public worship; in the general confession we pray for the forgiveness of our sins and the power to lead a new life, and in the form of absolution which follows we are invited to ask that God will ‘grant us true repentance,’ this being the condition of obtaining the absolution and remission of sins.

The position which the teaching of our Church on the subject of repentance occupies at the beginning of her daily services is intended to remind us of the important truth that repentance is no solitary or isolated act, but rather a habit, or attitude, characteristic of the whole life of the worshipper. Before discussing the exact meaning of repentance and the means by which it is to be attained, it would be well to compare the place assigned

STUDIES IN WORSHIP

to it in the teaching of our own Church with that which it occupied in the teaching of the earliest preachers of Christianity. Perhaps the easiest way in which to do this is by trying to bring before our minds, as vividly as we can, two or three scenes described in the Gospels, which may be regarded as turning-points in the development of early Christianity.

The first scene is in the wilderness, on the eastern bank of the River Jordan, and probably, as tradition asserts, near to the ford which is some two miles east of Jericho.

Let us imagine ourselves standing on the Mount of Olives, on one of those days to which S. Matthew refers when he says that there went out to John the Baptist 'Jerusalem and all Judæa and all the region round about Jordan.'¹ From a point near the summit of the hill we can see Jerusalem on the one side and the Jordan Valley, with the mountains of Moab beyond it, on the other. As our eyes rest upon the path which leads down from where we are standing and up again to the sacred city, we see a large

¹ S. Matt. iii. 5.

‘TO ACKNOWLEDGE OUR SINS’

and steadily increasing multitude emerging from the gates in the eastern and northern walls, and wending its way across the Kedron and up the hill-side immediately below us. That it is no ordinary gathering or mere trade-caravan is evident, alike from the size of the crowd and the absence of luggage or of barter goods. It is true that we can distinguish amongst those who are approaching representatives of the much despised tax-gatherers; but they are not present in their official capacity, but as private individuals, moved by the same motives as their companions. Nor is it a military expedition, although a certain number of soldiers are to be seen mixed up with the general crowd. Nor, again, is it a religious pilgrimage in any ordinary sense of the term. It is true that the crowd includes some of the Pharisees and Sadducees, who are the recognised religious authorities, but they are not superintending or taking any leading part in the procession. The multitude follows for some distance the direct path up the Mount of Olives, which diverges then to our left and leads over the eastern ridge of the mountain,

STUDIES IN WORSHIP

descending eventually by a narrow and tortuous route into the valley of the Jordan close by Jericho, more than four thousand feet below.

By descending abruptly for a short distance, we are able to intercept and to join the procession as it passes through the village of Bethany. The look of expectancy on the faces of the people, the earnestness of their conversation, and the unanimity of purpose which characterises their whole demeanour, show that it is no commonplace errand on which they are bound. As we draw near enough to listen to their conversation, we hear them discussing the report which has lately reached Jerusalem, and which has stirred the hearts of its inhabitants more deeply than anything that has happened within their memory.

If the report be correct—and it is to ascertain its correctness that the crowd has come out—a silence unbroken for centuries has been at last abruptly ended. During the whole of this time no prophet—that is, no one claiming to have come with a message direct from God—has appeared amongst them.

‘ TO ACKNOWLEDGE OUR SINS ’

In former times they had always been accustomed to expect and to receive special guidance, in periods of national trouble, by the mouths of prophets, whom they believed to be directly inspired of God. Centuries, however, have now passed, since the last of these prophets died, and, notwithstanding the fact that from a national and political point of view their prospects have never been darker than they now are, the silence has continued unbroken. Now, at last, a report has reached Jerusalem that one who claims to have a message direct from God, such as the early prophets received, is to be seen and heard in the wilderness which borders on the Jordan, a long day's walk to the north-east of Jerusalem. The significance of this announcement may best be realised by us, as we notice the effect which it is producing, and which was afterwards summed up in the graphic description of S. Matthew already quoted.¹

As we join the advancing crowd, we hear them discussing in eager tones who the new prophet may be ; whether he is the long-

¹ S. Matt. iii. 1-13.

expected Messiah himself, or one of the old prophets returned, or whether he is Elijah. As the procession surmounts the crest of the hills, and the Jordan valley comes into view, we see on our left the brook Cherith, in a cave near which it is said that the prophet Elijah took refuge during the long famine in the days of Ahab. The fact that the place where the Baptist is preaching is within sight of the spot connected by tradition with the most important period of Elijah's life, harmonises curiously with the suggestion that in John the Baptist is fulfilled the prophecy of Malachi, who foretold that the return of Elijah would herald the coming of the Messiah.

Descending at length into the plain we reach the city of Jericho, and after rather more than an hour's walk we come to the fords of the Jordan, on the farther side of which we can see those who have arrived before us and are gathered together on the bank of the river. One of the most striking features of the assemblage is the strange intermingling of all ranks and classes. No people were ever so rigid in their observance of caste, and of

‘TO ACKNOWLEDGE OUR SINS

restrictions which separated class from class, as were the Jews. Here, however, all social barriers and distinctions are forgotten, and Pharisee and publican, priest and soldier, members of the Sanhedrim and representatives of the ordinary people stand side by side, united in the common desire to see and to hear the prophet who, in the guise of a roughly-clad son of the desert, stands conspicuous in their midst.

It is, indeed, no idle curiosity that has brought the people together, or that is reflected in the words which they are addressing to their new prophet. The question, which we hear repeated by one class after another, does not relate to insignificant details connected with Jewish law, such as many of their teachers had spent a lifetime in discussing, but has a direct bearing upon life and action. No question could be expressed in simpler language, nor could any be of a more practical nature, than that which, as S. Luke tells us, was addressed by at least three different classes to S. John, ‘What must we do?’¹

What, then, is the answer which S. John

¹ S. Luke iii. 10.

STUDIES IN WORSHIP

has to give to this question? If we examine the record carefully, we shall see that, though his reply differs slightly according to the variety of classes to which it is addressed, S. John's message was practically one and the same for all. This message was summed up in the sentence with which he first began his preaching—in the one word 'Repent.' But, before considering the application and import of this message, let us pause for a while to contemplate another scene and another preacher.

The interval between the two is rather less than three years. The scene is no longer in the desert but in the city, of cities which still exist, perhaps the oldest in the world. The site, as identified by what is probably a correct tradition, is opposite the reputed tomb of David and outside the house in which the apostles were assembled when the Holy Spirit descended upon them on the first Whit-Sunday. It was, perhaps, the same as that in which they had eaten the last supper with their Master, before He suffered. The crowd, if not so great as in the former case, is still a very

‘TO ACKNOWLEDGE OUR SINS’

large one, and is composed of even more varied elements than the last. The faces are for the most part Jewish, but amongst them are to be seen proselytes to the Jewish faith from many different lands. No fewer than three continents are represented. There are visitors from the isles of the Mediterranean and from the deserts of Arabia; there are converts from amongst the fire-worshippers of Persia and the idolaters of Asia Minor; there are representatives of the prehistoric culture of Egypt and of the modern civilisation of Rome.

The greatest contrast, however, which the scene affords, is that between the speaker and his audience. A Galilean fisherman, who has probably never travelled more than a hundred miles from his own home, and whose very accent betrays his humble origin, is addressing an audience such as no religion other than Judaism before, and none but Christianity since, could have gathered together from the number of its adherents. The multitude, which begins by being derisive and incredulous, ends by asking with all seriousness, and in almost identical

words, the question which was addressed to the Baptist : ' Brethren, what must we do ? ' From the point of view of those to whom these words are addressed much has happened since the same question was answered by S. John. It is true that S. John's work is finished, and the task which he was sent to fulfil has left nothing to be done by a successor. The kingdom which he proclaimed has come. The Messiah, of whom he declared himself the forerunner, has been already manifested. But, despite the changed positions alike of the speaker and the audience, the answer given to their question is essentially the same as in the former scene. As the necessary preparation for the coming of the Messiah was the preaching of repentance, so the initial demand of the Christian life, the first step towards the appropriation of the benefits of the work of the Messiah, is expressed by S. Peter in the one word ' Repent. '

The scene changes yet again. Eighteen years have elapsed since the formation of the Christian Church, which followed S. Peter's speech. The faith of Christ has

‘TO ACKNOWLEDGE OUR SINS’

spread far beyond the confines of Jerusalem, beyond the limits of Judea, beyond even the continent of Asia. We are now in Athens, once the university town of the ancient world, still one of the chief centres of Greek thought and culture.

The scene is a strangely impressive one, whether we consider it from the point of view of those who are taking part in it, or look back upon it with the knowledge which the future is destined to afford. From the Areopagus, where the crowd is assembled, may be seen, at a distance of only two hundred yards, the Acropolis, on the summit of which stands the Parthenon, the most sacred of Athenian temples. The stone seats hewn out of the solid rock in the side of the hill on which the audience is seated are destined to assist hereafter in the identification of the site, and to recall to future generations of Christians, after a lapse of centuries, or even decades of centuries, the scene which is now being enacted. How little do the spectators imagine, as their eyes rest on the Jewish speaker, whom they regard as a mere ‘babbler,’ or at best as ‘a setter forth

STUDIES IN WORSHIP

of strange gods,' that the faith which he is proclaiming will one day be installed in their national temple, converted as it will then be into a Christian Church. Comparing this scene with the two already described, we notice that the moral earnestness which characterised the former assemblies is conspicuously absent here. The audience has for the most part come together merely in the hope of seeing, or hearing, some new thing. The instigators and leaders of the assembly are Epicurean and Stoic philosophers, who are for the moment united in common opposition to the teaching of this eastern stranger. The *Epicureans* corresponded, roughly speaking, to the materialists of the present day. They believed that spirit and matter were so united that the destruction of the one necessarily involved the dissolution of the other. Many of them were men of noble character and high moral purpose, but they had no message of hope for their countrymen, still less for the world. To them the resurrection of the dead, of which S. Paul is speaking, appears altogether impossible, contradicting

as it does the first principles of their philosophy.

The *Stoics* believed, as the Mohammedans to-day believe, in an all-controlling fate, by which everything in Heaven and earth was governed, and to which it was the highest wisdom to yield an uncomplaining submission. As with the Mohammedans, so with them, love and sympathy with human weakness could not, from the very nature of the case, be attributed to the Supreme Being. To them S. Paul's declaration of the divine fatherhood doubtless seems the most incredible of all his statements. The crowd which fills the small open-air amphitheatre of the Areopagus, and which has been drawn together chiefly by idle curiosity, would laugh to scorn the suggestion that their systems of philosophy will be endangered by their listening to the preaching of this itinerant Jew. Still more impossible would they find it to believe that this gathering on the Areopagus will prove to be the inauguration of a new era, in which the very word ‘Greek’ will no longer be synonymous with culture or civilisation, save as applied to the past, but

in which its widest and most honoured use will be to denote one of the branches of the Christian Church.

It is unnecessary to summarise S. Paul's speech, or to show how, without stopping to refute the errors of the Epicureans and Stoics, he teaches the positive truths in regard to the love of God and the certainty of a future resurrection, which their teaching has obscured. It is only necessary, for our present purpose, to consider the practical conclusion to which all that he says is intended to lead. This conclusion is summed up in words which are but the emphatic reiteration of the message of John the Baptist in the wilderness and of S. Peter at Jerusalem: 'God commandeth all men everywhere to repent.'

The three instances that we have selected serve to illustrate the supreme importance which was attached to the teaching of repentance by the great forerunner of Christ and by His two most representative disciples. If we turn from them to Christ Himself, it is to find that repentance holds as prominent a place in His teaching as in theirs, and that it was regarded by Him as the

‘TO ACKNOWLEDGE OUR SINS’

indispensable preparation for the acceptance of His message. Thus S. Matthew, after describing the imprisonment of the great preacher of repentance, goes on at once to say, ‘From that time began Jesus to preach and to say, Repent.’¹ If it be the case, then, as we have tried to show, that our Prayer-book represents repentance as the necessary prelude to any near approach to God, its teaching is but an echo of the very earliest teaching of Christianity.

We pass on now from the consideration of the necessity for repentance to ask, What exactly does ‘repentance’ itself mean, and in what way is it to be attained? It would be but little help to a man, who was longing to draw near to God, to convince him of the importance or necessity of repenting, if he was not at the same time enabled to understand what repentance was, and how he could himself repent.

The word ‘repentance’ has so often been used in connection with some theological system, or with a developed and dogmatic Christianity, that it is hard to appreciate how

¹ S. Matt. iv. 17.

simple must have been the ideas attaching to the expression as first used by the pioneers of Christianity. One of the best ways by which to realise the simplicity of the original conception is to ask ourselves how the teaching of repentance can be made applicable to-day to the experience of the ordinary individual.

Take the case of a man who, whether by a gradual or sudden process, has been roused from a life of carelessness and indifference, and is seeking someone who can answer for him a question similar to that which the crowd addressed to S. John the Baptist and afterwards to S. Peter : 'What must I do?' What is the answer which would be most likely to be helpful in such a case? The one which many would probably give would be this : 'Go back to your ordinary life, and, amidst the surroundings of your everyday work, try to do your duty, try to do what you believe to be the will of God ; and as you do so, your way will gradually become clear and all will be well.' Suppose, however, that the man to whom such advice was given were to answer : 'This is exactly what I have long and earnestly been trying to do.

‘ TO ACKNOWLEDGE OUR SINS ’

I have done, or rather tried to do, what I thought was right ; God only knows how hard I have tried, but, somehow or other, I do not seem to make any progress in the Christian life, nor does it seem to be any easier for me to do right now than it was years ago. Mine is, perhaps, a peculiar case ; is there not something else that I need to learn besides this ? Is there not something which comes before *doing* in the Christian life ?’ The reply which would be given by very many to the question is something of this kind : ‘ Yes, you are quite right ; there is something which comes before *doing* in the Christian life. Before you can *do* what is right in your life, you must *believe* what is true. You must believe that God is your Father, and that He loves you with more than an earthly parent’s love ; you must believe that Christ is your Saviour and that the Holy Spirit has been given to you and is ever present to help you ; and it is only as you believe this that you will ever find it possible to do God’s will. Believing comes before doing.’ But, suppose the questioner were to answer again and to say : ‘ This, too,

I have tried ; I have tried to believe that God is my Father, and that Christ is my Saviour, and that the Holy Spirit has been given to me, and, at times, I have succeeded in persuading myself that I really did believe all this ; but, even so, I seem to make very little, if any, progress. As I look back, say, on the last year of my life, it does not seem to me that I am any nearer God to-day than I was then ; nor is it now any easier to believe than it was when I first began to understand anything about the Christian faith. Have you not something further to say to me besides this ? Is there not something which comes, not only before doing, but before believing, in the Christian life ?' In trying to answer this question we could hardly do better than refer to the little treatise that is bound up with our Prayer-book, which has often been called the 'Church's first lesson-book,' and with which most of us have been familiar from our earliest days. The opening page of the Church Catechism contains the answer which is given to the question as to what was promised on our behalf when we were

‘TO ACKNOWLEDGE OUR SINS’

admitted as members of the visible Christian Church. Beginning at the end of that answer, we read, ‘thirdly’ they promised ‘that I should keep God’s holy will and commandments and walk in the same all the days of my life.’ Keeping God’s will, or in other words doing, is thus placed third in the list of things required in the Christian life. There is evidently, therefore, something which comes before doing. Referring again to the same answer we have the words, ‘secondly’ they promised ‘that I should believe all the articles of the Christian faith.’ Believing, then, according to the teaching of the Catechism, comes before doing ; but, as the word ‘secondly’ implies, there is something which comes, not only before doing, but before believing. Turning once more to the same passage, we read, ‘first’ they promised ‘that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh.’ The word ‘renounce’ means to discard or give up. Following out, then, the thoughts suggested by this answer in the Catechism, we may say that before anyone

STUDIES IN WORSHIP

can *do* what is right he must *believe* what is true, but before he can really *believe* he must be willing to *give up* what is wrong. If we turn now to the Absolution at the beginning of our Morning and Evening Service, we find a declaration that God 'pardoneth and absolveth all them that truly repent and unfeignedly believe,' followed immediately by an invitation to pray that this repentance and faith may result in our doing those things that may please Him. If we compare this order with that of the Catechism, it is obvious that the renouncing of what is wrong occupies the place which is here assigned to repentance. In other words, repentance is the renouncing, or rather the determination to renounce, that which is wrong. In the simple language of the old hymn :

Repentance is to leave
The sins I loved before ;
And show that I sincerely grieve,
By doing them no more.

Let us notice, further, that according to the teaching of the Catechism repentance, which is the first step in the Christian life,

‘TO ACKNOWLEDGE OUR SINS’

and the necessary prelude to worship, is quite independent of feeling. To confuse repentance with feeling, or to regard feeling as the test of repentance, is to fall into serious error. If the one necessarily implied the other, then the call to repent, which our Church places at the forefront of her teaching, might evoke the not unnatural reply : ‘I cannot repent, because I cannot control my feelings ; I cannot make myself feel sorry or feel glad.’ No doubt, it is true to say that a change of mind and of action will sooner or later result in a change of feeling, but to imagine that this change must precede the offering of acceptable worship to God, or any real progress in the Christian life, is to misunderstand the clear teaching of the Prayer-book, and that of the New Testament, on which it is based. We need, in fact, constantly to remind ourselves that repentance is an act of the will, and not a state of feeling. It is the resolve to give up sin in the present rather than the disposition to grieve over the past. When, in answer to the Baptist’s call to repentance, the people asked, ‘What must we do?’ he did not say : ‘Come with me into the desert

STUDIES IN WORSHIP

and lament over your past sins,' but 'Go back to your ordinary life and give them up.'

To allow feeling to be in any way the test of our religious life is practically to admit that religion is based not upon fact but upon imagination. An illustration may help to show how true this statement is.

Let us picture to ourselves two armies drawn up in hostile array. In the space between the two, and just as the battle is about to begin, are to be seen a number of men dressed in an uncertain uniform wandering aimlessly, now towards one side, now towards the other. Suppose that, on our asking them to which side they belonged, they were to reply: 'That is the very question we want you to answer for us; sometimes we feel as though we were fighting on one side, and sometimes we feel as though we were fighting on the other.' Should we not conclude that the men were out of their mind, and would not such a reply appear to us altogether unreal and ridiculous? And yet, in the contest between good and evil which is ever going on in our own hearts and in the world around, and which is no less

‘ TO ACKNOWLEDGE OUR SINS ’

real than the most visible material warfare, is it not the case that just such an answer is being given by many without any perception of its unreality or absurdity?

To sum up what has been said in a single sentence—the necessary preparation for the worship of God is not the possession of devout or penitential feelings, not the accomplishment of good works, not even the acquisition of an intelligent faith ; but it is—to use once again the language of the Catechism —‘ repentance, whereby we forsake sin ’ ; it is the definite determination to give up and put away whatever is contrary to the will of God.

CHAPTER III

‘TO RENDER THANKS FOR THE GREAT
BENEFITS RECEIVED’

THERE is an ancient Jewish tradition, recorded by Philo, according to which, after the creation of the world, and before the appearance of man upon it, God is represented as asking the angels what they thought of the work of His hands. Their reply was that but one thing was wanting in so vast and perfect a world—namely, that there should be created a clear, mighty, harmonious voice, which should fill all quarters of the globe incessantly with the sound of thanksgiving and praise addressed to the Maker of it and of all things. The answer to this suggestion, the fulfilment of this need, was contained in the creation of man which immediately followed. Man was thus created, according to the old Jewish tradition,

‘ TO RENDER THANKS ’

in order that he might serve as the mouth-piece of all creation, and spend his time in offering up thanksgiving and praise to the Maker of all. It would be difficult to imagine a truer or more beautiful description of the ideal of human life than that presented to us by this tradition.

To most men who possess any trace of a religious faith prayer is a natural and indeed necessary exercise, but how different is it as regards thanksgiving. If the question were asked in any assembly of professing Christians, ‘ Do you pray to God every day ? ’ there would probably be very few who could not answer ‘ Yes ’ ; but if the question asked were, ‘ Do you thank and praise God every day ? ’ should we meet with anything like the same unanimous response ? The duty of thanksgiving, of which the Jewish tradition affords so striking an illustration, seems to have been much more clearly recognised by the early teachers of Christianity than it is now. In reading S. Paul’s prophecy of what was to take place in the times that were to come after his own, we are startled to see the prominence which he

assigns to the sin of ingratitude. He says, 'In the last days men shall be lovers of self, lovers of money, boastful, implacable, slanderers, traitors'; and in the midst of these epithets, describing some of the lowest and most degraded passions of human nature, we have the statement that men shall be 'unthankful.'¹ It would seem as though S. Paul regarded unthankfulness as deserving to be classed with the very worst sins that he could name. Similar teaching is contained in the letter which he wrote to the Christians at Rome, in a passage in which he describes to them the grounds of the divine judgment passed upon Jew and Gentile alike. His reference to the Gentiles is of special interest as throwing light, perhaps all the light that revelation affords, on the degree of responsibility which attaches to heathen nations, or to those who have never known, or had the opportunity of knowing, the will of God as revealed in earlier times to the Jews and in later times to the Christians. S. Paul says, speaking of the Gentiles—or, as we should say, of the heathen—they are 'without

¹ 2 Tim. iii. 1-3.

‘ TO RENDER THANKS ’

excuse, because that, knowing God, they glorified Him not as God, neither gave thanks,’¹ and then, almost in the same breath, he goes on to describe how they were given up to vile affections and were filled with all unrighteousness, murder, deceit, malignity, etc. His words imply that unthankfulness was not only a sin when regarded in the light of Christian responsibility, but was such even in the case of the heathen, to whom the highest illustration of the love of God had not been given ; nay, more, that this sin formed one of the chief grounds, on which they were in danger of being condemned hereafter. Throughout the whole of S. Paul’s teaching, we come across constant exhortations to thankfulness : as, for example, ‘ giving thanks always for all things,’ ‘ abounding with thanksgiving,’ and many other similar expressions. The two cases, however, to which we have just referred show in what a serious light the first great exponent of the Christian faith regarded the obligation to give thanks to God. Even in the Old Testament this duty was distinctly recog-

¹ Rom. i. 20, *sq.*

nised. Thus the writer of Deuteronomy represents Moses as saying, at the end of a long series of curses: 'All these curses shall come upon thee . . . because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, by reason of the abundance of all things.'¹ How great is the contrast between these statements and much of the teaching of the present day, which represents thanksgiving as a task only to be attempted by professing Christians, and, even in their case, as a work of supererogation, to be undertaken by them when they happen to feel in a thankful mood.

Passing on now from the consideration of the general subject of thanksgiving to notice the place which is assigned to it in the public services of our Church, we see that, as in the Jewish tradition, so in the explanation of the meaning of public worship given at the beginning of the Morning and Evening Services, two different parts or aspects of praise are referred to. There is, first, the praise or thanksgiving which is offered in recognition of what God has done ;

¹ Deut. xxviii. 45, 47.

‘TO RENDER THANKS’

and, secondly, the praise or adoration offered to Him in recognition of what He is in Himself. Thus we are invited, in the words of our Prayer-book, first, ‘to render thanks for the great benefits received at His hands,’ and secondly, ‘to set forth His most worthy praise.’ Praise often passes into thanksgiving, but it will be more helpful to consider the two separately.

One of the chief objects of Christian worship is to afford us the opportunity of showing gratitude to God by rendering thanks to Him publicly for the great benefits we and others have received at His hands. It is interesting to remember in this connection that the worship of a Jewish synagogue always began with the offering of praise and thanksgiving to God. The duty of reading the prescribed form was assigned to the one who was afterwards to read the portion from the Prophets. If, as seems probable, the form which has come down to us is as old as the time of Christ, we may reasonably suppose that, on the memorable day in the synagogue at Nazareth, when He was invited to act as reader, He would have begun the service

by offering up the following ascription :

Blessed be Thou, O Lord, King of the world, who formest the light and createst the darkness ; who makest peace and createst everything ; who in mercy givest light to the earth and to those who dwell upon it ; and in Thy goodness day by day and every day renewest the works of creation. Blessed be the Lord our God for the glory of His handiworks and for the light-giving lights which He has made for His praise ! Blessed be the Lord our God who has formed the lights ! With great love hast Thou loved us, O Lord our God, and with much overflowing pity hast Thou pitied us, our Father and our King !'¹

The obligation to give thanks to God in the public services of our Church, springs not merely from our relation to Him, but from our relations towards one another. This twofold obligation, moreover, was distinctly realised by those who ministered in the Jewish temple. The writer of the 122nd Psalm, which was apparently a pilgrim song,

¹ Edersheim : *The Life and Times of Jesus the Messiah*, i. 439.

‘TO RENDER THANKS’

intended to be sung by those who were on their way up to the Temple, states two distinct objects which he presumes the worshippers to have in view as they approach. He says, speaking of the Temple, ‘thither the tribes go up . . . for a testimony to Israel; to give thanks unto the Name of the Lord.’ The first motive attributed to the worshipper was to testify to his fellow-countrymen that he himself desired to serve God; the second, to join in the Temple service of praise and thanksgiving.

If asked to state, in the fewest possible words, the grounds of obligation for church attendance in the present day, we could not do better than adopt these words of the Psalmist. It is our duty to take part in the public worship of God, not because of any good that we may expect to get for ourselves by doing so—some Christian people seem to get none—but because, as in the case of the Jews of old, our attendance at church testifies to others that we desire to honour God.

A further and more pressing reason for taking part in the public worship of God is

the fact that, by so doing, we can in a special manner fulfil the unceasing obligation which rests upon us 'to render thanks for the great benefits we have received at His hands.' In the 100th Psalm, which is appointed as one of the chants to be used at the Morning Service, we are reminded that this is the object for which we are invited to enter the gates of God's house : 'O go your way into His gates with thanksgiving and into His courts with praise : be thankful unto Him.'

It is the failure to recognise the duty of thanksgiving which accounts for the melancholy and discontent of many professing Christians. We have only to look at the books of devotion which have the largest circulation at the present time, to see how generally this duty is ignored. A careful examination of a number of these books serves to show that scarcely one page out of a hundred is devoted to suggestions for praise,¹ the remainder consisting of suggestions for prayer, or of meditations.

¹ The only exception which the writer has been able to find is a book called *Sursum Corda*, by W. H. Frere, in which forty-five pages out of three hundred are devoted to Thanksgiving and Praise.

‘ TO RENDER THANKS ’

If it be true to say that confidence begets thanksgiving, it is even more true to say that thanksgiving is the parent of confidence. An illustration of this is afforded by the experience of one of the Jewish kings referred to in the Old Testament. In 2 Chronicles xx., we read that Jehoshaphat, the king of Judah, was on one occasion attacked by a great multitude composed of the united armies of Moab and Ammon. As the force which Jehoshaphat had at his command was totally inadequate for the approaching fight, instead of attempting to defend himself in any ordinary way, the king, after consultation with the people, appointed a certain number of singers to go out in front of his force, on the day that the battle was to take place, and to say : ‘ Give thanks unto the Lord, for His mercy endureth for ever.’ A strange way, indeed, in which to meet a hostile army ! Had we been entrusted with the ordering of the Jewish forces and had the faith to rely upon supernatural aid, we should have appointed men to pray and offer supplications, rather than to give thanks, in the moment of supreme

danger. But, strange as was the method adopted by Jehoshaphat, it was none the less successful ! For, as we read on, we find that no sooner had the singers commenced their appointed task of thanking God for the victory which they had asked Him to give than the enemy were thrown into confusion, and ere long one of the most decisive victories in Jewish records was achieved.

The story is even more interesting for what it suggests than for the historical facts which it records. For the principle which it illustrates is applicable alike to the history of nations and of individuals. The victory secured by Jehoshaphat while in the act of giving thanks to God has been the forerunner of many a victory in the spiritual life which has been gained in an exactly similar way. Would we discover for ourselves the help which an act of thanksgiving may bring to us in our struggle, not with material foes but with the subtler and mightier forces of evil, let us submit the matter to the test of actual experience. When evil assaults us in any of its many forms, when our minds are filled with

‘ TO RENDER THANKS ’

thoughts of selfishness which we cannot banish, when we are more than usually conscious of our own weakness, instead of offering up half-hearted prayers with a hesitation begotten of our repeated failures in the past, let us begin to thank God : to thank Him for what He has already done for us : to thank Him for the victory over evil which we have asked Him to give us. Nothing will so surely banish mean and selfish thoughts from our minds : nothing therefore will secure us so complete a victory over evil, as a sustained act of thanksgiving.

In the life of S. Francis d’Assisi there is scarcely anything so striking as his unvarying cheerfulness. He regarded sadness as a sin, and it is obvious that one secret of his marvellous influence was the happiness that characterised his life, and which was the direct outcome of his habit of thanksgiving.

‘ Would you know,’ says an eighteenth-century writer, ‘ who is the greatest saint in the world ? It is not he who prays most or fasts most ; it is not he who gives most alms,

or is most eminent for temperance, chastity, and justice ; but it is he who is always thankful to God, who wills everything that God willeth, who receives everything as an instance of God's goodness, and has a heart always ready to praise God for it.' ¹ In order the better to acquire such a habit, would it not be well to adopt S. Paul's advice never to ask God for anything without at the same time thanking Him for something we have already received ? ² The more we dwell upon the subject of thanksgiving, the more objects shall we discover for which to give thanks. Is our life monotonous and uneventful ? Let us thank God that the overwhelming sorrows which form the milestones of so many lives are absent from ours. Does sorrow and trouble befall us ? Let us thank Him for the blessings which lie, for the moment concealed, behind them.

There is but little doubt that when our life comes to its close, and we are able to regard all its incidents in due proportion, we shall see more reason to thank God for what we now call the troubles of our life than for

¹ Law's *Serious Call*, chap. xv.

² Phil. iv. 6.

‘ TO RENDER THANKS ’

its pleasures or apparent successes. ‘ The world were an utter and hopeless mystery if suffering were not.’ These words, spoken by one¹ whose life was devoted to the alleviation of the suffering of others, seem bold and hard to accept now, but, when we can put the statement into the past tense and say, ‘ the world would have been an utter and hopeless mystery had sorrow not been,’ the truth of the assertion will be self-evident to all. The hymn that begins with the words, ‘ My God, I thank Thee, who hast made The world so bright,’ continues :

I thank Thee more that all our joy
Is touched with pain,
That shadows fall on brightest hours,
That thorns remain ;
So that earth’s bliss may be our guide,
And not our chain.²

Our experience in life resembles, in many of its details, that of a climber on some Alpine peak. The climber starts by night, or in the dim light of the early dawn, and for hours, it may be, he can see but a few feet in front of him and is compelled to trust himself

¹ Dr. James Hinton. ² Written by A. A. Procter, 1856.

STUDIES IN WORSHIP

unreservedly to the skill and knowledge of his guide. Even when, as the light increases, he is able to catch a glimpse of the peak above him, it often seems to him that the way which his guide is taking is anything but the easiest or most direct. But the time at length comes when the sun has dispersed the darkness and the mists amid which he started, and when he stands in triumph upon the summit. He is then in a position to realise, at least in part, why it was that he was brought by what seemed at the time so difficult and irregular a course, and to thank his guide for having saved him from the dangers into which his own inexperience would have so easily betrayed him. May we not take this as an illustration of the life we are all of us living? We are called upon to climb the mountain of moral difficulty and temptation, and have to start amid the darkness of sin and the mists of doubt and error. We are provided with a Guide, who has had experience of the difficulties we are called upon to encounter, and in whose steps it is possible for us to tread. As we stop at intervals and gaze upward with longing eyes,

‘ TO RENDER THANKS ’

to discern, if it may be, the goal at which we are aiming, the mists and clouds around shut out from our view all but the very next step, and prevent our understanding the reason for the course which our Guide has chosen for us. But if, like the Alpine traveller, we will follow unquestioningly where we are led, our experience will in the end resemble his. The time will come for us when, every difficulty being surmounted, every temptation overcome, and with the last cloud of doubt for ever drifted from our horizon, we shall stand in triumph upon the summit, in the unclouded presence of God, with a character the strength of which will be proportionate to the greatness of the difficulties that we have surmounted.

As, from this standpoint, we look back upon the past, we shall thank and praise Him, not merely for the goal to which our life has brought us, but for the very difficulties and troubles which seemed at the time inexplicable.

CHAPTER IV

‘TO SET FORTH HIS MOST WORTHY PRAISE’

THE second object, stated in our Prayer-book, for which ‘we assemble and meet together,’ is ‘to set forth’ God’s ‘most holy praise.’ Praise is distinguished from thanksgiving, for, whilst thanksgiving is the expression of gratitude for benefits received, praise is an act of worship or adoration of God, in recognition of what He is. Our Prayer-book is even more full of praise than it is of thanksgiving. Perhaps this is so because, praise being the higher and more difficult act of the two, our Church has wisely afforded more help in giving expression to it than to thanksgiving. We do well to value the help which is afforded us by the words and expressions which are put into our mouths, such as those contained in the *Te Deum*, the *Benedicite*, the *Magnificat*, and in

many of the Psalms. It is comparatively easy to frame forms of prayer for ourselves to express the nature of our wants, but most of us lack the imagination to frame fitting words in which to offer up to God our praise and adoration. For this reason we may be the more grateful for those forms of praise which we are invited to repeat day by day, and which have been sanctified by the devotions of unnumbered worshippers who have gone before us. As we could not have thought of such words for ourselves, so we should scarcely dare to use them had they not been sanctioned either by the direct authority of Holy Scripture or by the experience of our fellow Christians in the past. But, as we try humbly and reverently to repeat the accustomed forms, we catch something of the inspiration which breathes in them, and, though our hearts be cold and our imagination dull, God accepts the sacrifice of our lips.

The Te Deum, which has been in use in the Church for nearly fifteen hundred years, is a hymn of praise which belongs especially to the western branches of the Christian Church.

STUDIES IN WORSHIP

It begins by reminding us of the worship of heaven and of the ceaseless praise addressed by apostles, prophets, and martyrs to the Three Persons in the Trinity. It then recalls the various facts connected with the redemption of mankind, for which praise is due to Christ, to Whom the prayer of the Church is addressed. Then follows a burst of adoring praise : ' Day by day we magnify Thee, and we worship Thy Name ever world without end.' It finishes with the expression of confidence, ' O Lord, in Thee have I trusted : let me never,' or as it should be translated, ' I shall never, be confounded.'

The chant that follows, which begins with the words, ' O all ye works of the Lord, bless ye the Lord, praise Him and magnify Him for ever,' was formerly directed to be used during Lent. It is a song of praise in which all creation is invited to praise and magnify God. We shall better appreciate its meaning, if we think how differently it would have been expressed, had it been written by a heathen, instead of by a Jew. The sun, moon, and stars ; the fire and heat ; the lightnings and clouds ; and all the powers

‘ TO SET FORTH HIS MOST WORTHY PRAISE ’

of Nature ; instead of being referred to in order to illustrate the manifold praise due to God, would have been addressed each as a separate deity. The song suggests to us the way in which we should regard all the powers of Nature. As we are privileged to gaze upon some beautiful landscape, to tread the Alpine slope, or to study what is perhaps Nature’s masterpiece of beauty, the fleecy clouds above us, our attitude should be that of the writer of this song. We should act as the mouthpiece of Nature and offer up in her name, and in our own, the sacrifice of praise to the Maker of all things.

In the words of the General Thanksgiving, we are invited by our Church to thank and praise God for all that He has done, both for ourselves and others, and to pray that we may show forth His praise not only with our lips but in our lives. One of those of whom it may now be said, ‘the noble army of martyrs praise Thee,’ and who was the first Bishop of the Church of England in Central Africa, once said that it was the repetition of the General Thanksgiving in his college chapel at Cambridge

which had influenced him for good 'more than any other earthly means.'¹

Whatever date or dates may be assigned to the composition of the Book of Daniel, it is clear that the author of the historical portion regarded the setting forth God's praise as the final test of human character, in the case of a heathen no less than in that of a Jew. Thus, in the account which is given of the condemnation of King Belshazzar, the actual charge on which he is condemned is contained in the words 'the God, in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.'² We may find a similar recognition of the duty of praising God for everything in the book of prayers and thanksgivings which is used by the Jews to-day. In it they are not only taught to offer praise, in the form of a grace, before partaking of food, but they are provided with a similar utterance to be used before every joy; for example, on smelling a sweet smell, on seeing the rainbow, or on the approach of a thunderstorm. On this last occasion they are taught to say, 'Blessed

¹ *Memoir of Bishop Mackenzie*, p. 173.

² Dan. v. 23.

‘ TO SET FORTH HIS MOST WORTHY PRAISE ’

art Thou, O Lord our God, King of the universe, whose power and might filleth the world.’

The fact that to each separate individual has been assigned the task of praising God, and that the task so assigned is one which no one else can accomplish in his stead, is beautifully described by Browning in ‘ The Boy and the Angel ’ :

Morning, evening, noon, and night,
‘ Praise God ’ sang Theocrite ;
Then back again his curls he threw,
And cheerful, turned to work anew.

The poet describes how Theocrite longs to change his humble station for that of the Pope at Rome, in order that he may be able, as he thinks, to offer to God a more acceptable sacrifice of praise. His wish is granted, and Theocrite becomes Pope. The praise, however, which he had previously offered, is missed in heaven, and the angel Gabriel descends to take the position, which Theocrite before occupied, and to praise God in his stead. Easter-day comes, and, as the boy, who has become Pope, is turning to the East to offer up praise, the angel Gabriel, who

STUDIES IN WORSHIP

caused him to become Pope and who took his place in his humble sphere, and, 'Morning evening, noon, and night, Praised God in place of Theocrite,' suddenly appears and tells him that he must go back to his humble position ; that he, Gabriel, is incapable of taking his place, or of offering up the praise which God expects from him. For that which he had offered up in place of Theocrite was angelic and not human praise :

God said, ' A praise is in mine ear,
There is no doubt in it, no fear :
Clearer loves sound other ways,
I miss my little human praise.'

Angelic praise was no sufficient substitute for the praise offered by a child, as Gabriel himself says to Theocrite :

Thy voice's praise seemed weak ; it dropped—
Creation's chorus stopped.

The object of the poem is to teach the lesson that everyone, however humble may be his sphere of action, is a member of creation's chorus, and that, if his song of praise is wanting, not even the highest angel in heaven can perform his part or prevent the

‘ TO SET FORTH HIS MOST WORTHY PRAISE ’

harmony of that chorus being interfered with by his silence.

A further point of view from which our subject may be considered is this : The habit of praise acquired here will be the preparation for our service of God hereafter. Of the details of the life which awaits us beyond death we know practically nothing. Possibly we should be incapable of understanding any description that could be given to us. As we read, for example, the book of Revelation, we feel that the writer sees far more than he understands ; or than it is possible for him to explain to others. He sees, as he tells us, a door open in heaven ; he catches a glimpse of its occupations, which, as far as we can interpret his language, consist of the ceaseless offering of praise and adoration. The ‘living creatures’ have no rest, day and night saying, ‘Holy, Holy, Holy, is the Lord God, the Almighty,’¹ and the four and twenty elders—representatives apparently of the human race—take up the strain, saying, ‘Worthy art thou, our Lord and our God, to receive the glory and the

¹ Rev. iv. 8.

STUDIES IN WORSHIP

honour and the power: for Thou didst create all things ;' ¹ a strain which passes into the 'new song' of redemption in which the unnumbered multitude joins. Human language is evidently inadequate to describe that which S. John sees. He can but speak of the 'loud voices' and of the unending song expressing passionate love and self-surrender and adoring gratitude and praise. Such is the description of the future given to us in the Apocalypse, nor do the further accounts which it contains add very much to our knowledge.

However differently we may interpret this book as a whole, on one point at any rate its teaching is clear—namely, that spontaneous and ceaseless praise will form the very atmosphere of the future life. We hear a great deal in the present day of the probability of everyone being admitted into heaven hereafter, and of God being too merciful ever to exclude anyone from His presence ; but the question that most needs to be considered is not whether all will be

¹ Rev. iv. 11.

permitted to enter heaven, but how many will have any desire to do so. To tell a man to whom religion means everything that is dull and gloomy ; to whom Sunday is the longest day in the week ; who tries to serve God, if he does so at all, simply because he is afraid of what the future may bring ; to tell such a man that to be in heaven is to be in the immediate presence of God, from Whose eye, ever upon him, he would gladly have escaped, had it been possible, during his lifetime upon earth—what is it but to tell him of the very place which he would instinctively avoid here, of the place which he will no less certainly, and of his own free will, avoid hereafter ? We read of no closed gates to protect the heavenly city from those who would gain admission into it. On the contrary, we read that its gates shall stand wide open all day, and that there shall be no night there. Astronomers assert that the atmosphere surrounding this world forms a protective belt which effectually prevents external bodies, such as meteoric stones, from reaching the surface or

doing injury to its inhabitants. May we not suppose that the barrier by which heaven will be protected from all who are alien to its spirit will be its atmosphere of praise? Those who cannot breathe that atmosphere will be debarred from the presence of God, not by any arbitrary decree on His part, but by what might be called the natural laws of the spiritual world. The one insuperable obstacle to their entering heaven will be the unfettered action of their own will.¹ Imagine that a murmuring and complaining Christian—and how easy would it be to find such a one—were suddenly transported from this world to the life beyond. Would not such a one find that the murmuring and complaining spirit that he had acquired here would act as a jarring discord, and would prevent him from taking his part in the ceaseless song of praise, which is even now going on in the life beyond us?

¹ A visitor to an American Bishop once said to him, 'Bishop, I hope that you are not one of those who believe that a merciful God has prepared a hell for men hereafter.' His reply was, 'Stranger, I guess that every man takes his own hell with him.'

‘ TO SET FORTH HIS MOST WORTHY PRAISE ’

Of the many important lessons which the study of early Church history has to teach us, there is, perhaps, none which we need to learn so much at the present day as the duty of praise and thanksgiving. An illustration of the importance which the early Christians attached to this duty is afforded by the recently discovered Apology of Aristides, which was written early in the second century.

He says, speaking of the Christians of his time : ‘ Every morning and at all hours, on account of the goodness of God toward them, they praise and laud Him, and over their food and over their drink they render Him thanks. And if any righteous person of their number passes away from the world, they rejoice and give thanks to God, and they follow his body, as if he were moving from one place to another. And, when a child is born to any one of them, they praise God ; and if, again, it chance to die in its infancy, they praise God mightily as for one who has passed through the world without sins. Such is the ordinance of the laws of

STUDIES IN WORSHIP

the Christians, O king, and such their conduct.' ¹

¹ It will appear to some readers that, in this chapter and the last, due prominence has not been assigned to the Church's great act of praise and thanksgiving—that is, the Holy Eucharist. The writer's purpose, however, was to discuss the object and meaning of worship with special reference to the Morning and Evening Services.

CHAPTER V

‘TO HEAR HIS MOST HOLY WORD’

THE third object for which ‘we assemble and meet together,’ in God’s house, is ‘to hear His most Holy Word.’ At the time that this exhortation was added to our Prayer-book (1552), comparatively few people could read, and many who could were prevented from reading the Bible by the prohibitory price at which it was sold. Even now, though the study of the Bible can be carried on without difficulty, and apart from public worship, the language of the Preface still serves to remind us of the high importance which our Church attaches to the regular reading of that which she believes to be the word of God. The Church which first gave the Bible to the people in their own tongue is the Church which gives the most encouragement to her members to hear

and to read it, whether in public or in private.

There are two points which we propose specially to consider. First, the general attitude of our Church towards the study of that which she describes as 'God's most holy word'; secondly, the method of reading which she specially commends to her members. The position of the Church of England is most easily understood by comparing it, on the one hand, with that of the Church of Rome, and, on the other hand, with that of the Protestant bodies outside our Church. The Church of Rome denies to the individual the right to form any private opinion as to the meaning of Scripture, and demands an unquestioning assent to her interpretation of every separate passage. The attitude of many Protestant bodies outside our Church is the extreme opposite to this. A representative of these bodies would say: 'I do not accept any authority other than that of the Bible; I read my Bible for myself, and go by it. The opinions of others, my fellow Christians, may be right or wrong; but I prefer to go straight to the original revelation of God's truth and,

in doing so, I cannot be wrong.' Before considering how far this attitude differs from that of the Church of England, let us first note to what results the adoption of the principle which it involves would lead, if applied to the study, not of Holy Scripture, but of some other subject. Take, for example, that of astronomy. Suppose that a man, when invited to commence the study of astronomy, were to use the language which many use in reference to the study of Holy Scripture. Suppose that he were to say, 'I will not allow my mind to be prejudiced by the opinions of others who have studied astronomy before me. I will examine the movements of the stars for myself, and will form my own opinion as to the laws which govern their motions, and the interpretation of them.' What would the result be, if the principles which many adopt in studying God's revelation of Himself in the Bible were to be applied to the study of His revelation of Himself in the heavens?

The result would be this: If the man, who began to study the stars in this way, possessed exceptional ability, and if his life

were prolonged beyond the average^{*} duration, he might, conceivably, get so far as to discover that the planets go round the sun—an elementary fact which is taught to every child at school—but it is more than possible that he would not even get so far as this. The student of astronomy who is to make any real advance himself, or to gain any additional knowledge for the benefit of others, must proceed on an altogether different principle. He must be prepared, at the start, to listen attentively to what others have to tell him about astronomy; to accept, for the time being, many statements which it is impossible for him fully to understand, much less to prove; and, after mastering all the assumed discoveries of his predecessors, he must then begin to verify for himself the knowledge that he has gained. He may thus, and in a comparatively few years, be able not only to prove the truth or falsehood of any reported discovery, but to make independent research for himself.

That which holds good in regard to the study of God in Nature, holds good also in regard to the study of God in the Bible. As

in the former case, so here, men have been at work for centuries examining and collecting information, in order to throw light upon the meaning and interpretation of Scripture. The holiest, the most Christ-like and the cleverest men have spent long lives in trying to understand and explain to others the revelation which it contains. That revelation, moreover, has been illustrated and interpreted by the experience of races, of churches and of individuals, and the process is still far from completion. If, then, it would be folly for anyone to refuse to accept the results of accumulated experience in the study of astronomy, is it not something worse than folly for a man to say with reference to the study of the Bible : ‘ I will not allow my mind to be prejudiced by any of the accumulated knowledge of the past, but I will start afresh from the very beginning for myself ’ ?

The position which the Church of England has taken up in reference to Bible study is this : She begins by teaching her children truths, deduced from the Bible, which have been tested by the experience of generations,

and which are summed up in the words of her Catechism. The Catechism is to the child what the text-book of astronomy is to the student of the heavens. Both contain a number of assumptions, which the beginner cannot immediately verify for himself, but in both cases the object of the teaching is to enable the learner, eventually, to prove the truth of what he has to take on trust at the start. For example, the very first statement in the Catechism, that the child in his baptism is made a member of Christ, the child of God, and an inheritor of the kingdom of heaven, is a statement which the amateur student of the Bible, who discards the accumulated knowledge of the past, may take long to deduce directly by his own research. But he who is prepared to accept the statement, on the authority of countless generations of Christians who have lived and died in this belief, and of many who, alike by their intellectual powers and by the holiness of their lives, were peculiarly fitted to interpret the spirit of Scripture, will gain such an insight into the knowledge of God and of His revelation, as will enable him to verify directly from

Holy Scripture the truths which he began by assuming on the authority of the Catechism. The Church of England has ever done her utmost to induce her members to study the Bible for themselves, and to submit the teaching which she gives to the test of such study. Her attitude may be contrasted with that of the Church of Rome, which says to her members : ‘ You must accept the interpretation of Holy Scripture given to you by your Church, and you may not question, or attempt to disprove, or to verify for yourself, any of the interpretations which your Church has put forward.’ Were she to adopt the same attitude towards the study of astronomy, she would have to say to the student, as she placed a hand-book of astronomical science in his hands : ‘ The facts and theories, which this book contains, must be accepted by you unquestioningly, and as a matter of faith. They are the results of past experience, which it would be wrong for you to doubt, or call in question. You must interpret all fresh knowledge that you may acquire in such a way that it may accord with the statements of this book, and every

discovery, which seems to contradict the statements contained in it, you must be prepared to reject.' We can well understand that the student of astronomy who was forbidden to test for himself the discoveries of the past would be only less hampered in the acquisition of astronomical knowledge than he who, as we saw before, should refuse even to acquaint himself with the results of such discoveries.

Let us notice very briefly in this connection the attitude of our Church in regard to the question of *inspiration*.¹ There are few subjects on which Christians have disputed so much in the past, and on which it seems so unlikely that any general agreement will be reached in the future, as the meaning of inspiration. Some have held that, notwithstanding the many variations found in the earliest copies of the Bible, every word is equally inspired, and that the poetical books in the Bible are to be interpreted as if they contained nothing but history. Others have held that, whilst the Bible contains the revelation of God's will in all matters relating

¹ Cf. also p. 244 *sq.*

‘TO HEAR HIS MOST HOLY WORD’

to man's higher life, its inspiration does not guarantee the accuracy of every historical or archæological allusion, or the permanent validity of all its precepts, but that its teaching in regard to duty and morality was gradually developed, as men were able to receive it. Whatever view we may adopt, as individuals, it is important to remember that our Church nowhere defines, or explains, inspiration. All that it has to say concerning it, is the statement in one of the articles that ‘Holy Scripture containeth all things necessary to salvation.’

The second point to be considered, in connection with the study of Holy Scripture, is the method of reading which our Church recommends to her members. At the beginning of the Prayer-book we are supplied with a scheme of Bible reading, arranged for each day in the year. Anyone who attends the daily service of the Church, or who reads the appointed lessons for himself, will go through the New Testament twice in the course of a year, and the greater part of the Old Testament in addition. The authoritative invitation to adopt this plan of Bible

reading shows that our Church does not wish her members to confine their attention to mere extracts from the Bible, or to a few special chapters or verses. She invites them to read the Bible intelligently and as a whole. A large proportion of the false doctrines which do so much to interfere with the spread of Christianity have arisen from the exclusive study of particular passages, or even single texts which, separated from their context, are almost inevitably misinterpreted.

In conclusion, we can best sum up the thoughts which we have been trying to suggest in the present chapter, in regard to the relation which exists between our Bible and our Prayer-book, in the words of the late Archbishop Benson, who once said: 'This, then, is what I understand by Church teaching—Church teaching in the open Bible, the Bible thoroughly read, thoroughly understood by every light of God that can possibly be thrown upon it from the Father of Lights, and the guiding-book in steering our way in and through it—the Prayer-book. I have never had any hesitation in saying that when you have all read your Bible by your Prayer-book,

‘ TO HEAR HIS MOST HOLY WORD ’

if you can find in your mind and heart that the Prayer-book departs from the Bible, depart, and God bless you. Take your own way, but we are quite convinced that the Prayer-book is the true interpreter.’¹

¹ *Life of Archbishop Benson*, vol. ii. p. 683.

CHAPTER VI

‘ TO ASK THOSE THINGS THAT ARE REQUISITE
AND NECESSARY ’

THE fourth object for which, in the language of the Prayer-book, ‘ we assemble and meet together,’ is ‘ to ask those things which are requisite and necessary, as well for the body as the soul.’ This object is one that appeals to the average attendant at church much more directly than either of those before mentioned. Thanksgiving depends upon the state of our feelings at a particular time ; praise is for many a hard task which has to be learnt ; even the hearing of God’s word, if it is to be productive of result, demands a mind prepared beforehand by study and devotion. But few there are who do not frequently feel a desire to ask for the supply of their wants. Is there anyone so favoured as to have no needs or anxieties in the

‘ TO ASK THOSE THINGS THAT ARE NECESSARY ’

present, no fears, nor desires for the future? Is there any so poor, or unblest, as to have no loved ones for whom he desires to pray? As long as ‘ we are set in the midst of so many and great dangers ’ ; as long as the frailty of our nature is such that ‘ we have no power of ourselves to help ourselves ’ ; as long as the changes and chances of this mortal life may carry far from us those to whom we are most closely united ; so long will prayer be to most men a necessity.

It will help us to enter into the spirit of our Church’s teaching on the subject of prayer, if we keep in mind the relative position assigned to it in the Introduction to the services of the Prayer-book. Perhaps one reason why we have found it hard to follow with any profit the prayers of our Church is that we have forgotten that prayer is not the first, or indeed the most essential, part of worship. If the principle that it is more blessed to give than to receive is one of universal application, it applies in a special way to our devotions. He who goes to church to praise God is more blessed than he who goes to pray. If we want God’s house

STUDIES IN WORSHIP

to be to us, in the truest sense, the house of prayer, we must 'go into His gates with thanksgiving and into His courts with praise.' Is it not, however, too often the case that

The gates of prayer are crowded,
Empty the gates of praise.
The angels fold their golden wings
And muse in sad amaze.

One of the most striking characteristics of the Book of Common Prayer is its large-heartedness. By far the greater number of the petitions refer, not to the circumstances of the particular worshipper, but to those of others. They are, in fact, prayers of intercession. We need only to glance at the familiar forms to see how true this is. After the Confession and Absolution, we begin with the Lord's Prayer, the very first word of which reminds us that we draw near to God, not as individuals, but as members of His great family. Then, after repeating the special Collect for the day, we ask that we and others, God's humble servants, may be protected and guided throughout the coming day. The remaining petitions, in which we are invited to join, are intercessory prayers

on behalf of others. First of all we join in a prayer for the prosperity and long life of the Sovereign, an answer to which has been abundantly given to this generation. Then we pray for particular individuals and classes—for the Royal family, for the bishops and other clergy, for the inhabitants of this kingdom in general, and the members of parliament in particular. Lastly, we are invited to pray for all sorts and conditions of men, for foreign missionary work, for the unity of all Christian people, and for those who are afflicted or distressed. In addition to these shorter forms of intercessory prayer, we have a Litany broken up into a number of brief petitions. In it we pray for many different classes of people: for those, especially, who are placed in positions of authority, whether in the State or in the Church, for those who sin, for those who suffer, and for the final triumph of God's kingdom throughout the world.

In addition to these, our Prayer-book provides forms of intercession adapted to various conditions and circumstances of life. There are prayers on behalf of the infant on

its admission into the Church, on behalf of the young when receiving the gift of confirmation, prayers on the occasion of marriage, and for the hour of sickness and of death. The more carefully the Prayer-book is studied, the more clearly it is seen to be a manual of intercession. Perhaps one reason why the prayers in our Prayer-book have not been found helpful by many is that they have not sufficiently realised the privilege and duty of intercessory prayer. Bishop Andrewes says :

He who prays for others, labours for himself.
 If thou prayest for thyself alone, thou alone
 wilt pray for thyself.
 If thou prayest for all, all pray for thee.

The fault has lain in the narrowness of their sympathies : they have confined their thoughts too much to their immediate circle ; they have not had enough interest in those they met to make the sorrows, the needs, and, in a sense, the sins of others their own, to bear them as a heavy burden on their heart and to carry them to God in prayer. Christ, as we read, 'ever liveth to make intercession,'¹ but this

¹ Heb. vii. 25.

‘ TO ASK THOSE THINGS THAT ARE NECESSARY ’

work of intercession was begun when He lived as a man among men. The weakness of a disciple calls forth a prayer that his faith fail not ; the frenzy of the possessed is met in the strength of prayer and fasting ; the cruelty of His murderers only draws from His lips a prayer on their behalf. He spends long hours, by day and night, interceding for the multitude which were as sheep having no shepherd ; for his chosen apostles, and for those who should afterwards believe on Him through their preaching. We are taught to pray in the words of one of our Church collects that we may ‘ daily endeavour ourselves to follow the blessed steps of His most holy life.’ If we are to act in accordance with the spirit of this petition, we must be prepared to make a real effort to acquire the habit of intercessory prayer. For this is the mightiest force which we have at our disposal, in our efforts to help those around us. We can reach very few by the words we speak, or by our visible actions, but no one is beyond the reach of our prayers. For example, we pass men and women in the street, or we sit beside them in the train,

with suffering or misery inscribed upon their faces ; or, again, we hear stories of cruelty or wrong, and we say to ourselves that we are helpless to give aid ; whereas in reality we have at our disposal, and can bring to bear upon the sufferers, the whole power of God. The silent prayer offered up by us on their behalf may often do more to help them than either we or they imagine. Who can doubt that intercessory prayer has saved from temptation, comforted in distress, changed the whole life of some, who have never known how the blessings they have received have come ? Archbishop Benson once said, in regard to intercessory prayer : ‘ If we could see behind the veil of things into the secret agencies of life, we might, and, I believe, we should, find that many of our most real victories have been won on the strength of the prayers of others for us.’¹ Our Church service should be to us the constant reminder of the need and value of intercessory prayer, and should help to suggest to us the proportion which should exist, alike in our public and our private devotions, between

¹ *Life*, vol. ii. p. 76.

the petitions we offer on behalf of others and those which we offer for ourselves.

A further characteristic of our Church's liturgy is that it is broken up into comparatively short petitions. The most striking example is that afforded by the Litany. At the last revision of the Prayer-book, there were some who desired that the Litany should be made into one long solemn prayer, to be repeated by the minister alone. The representatives of our Church, however, wisely refused to depart from ancient custom, and insisted that the people should be invited to join audibly in the prayers that were said on their behalf.

The division into distinct petitions is intended to make it easier for the worshipper to concentrate his thoughts and attention upon what is being said. Those who have learned to appreciate its use in public worship have often found it helpful to apply to their own private devotions the principle on which it is based. Many a man, when too tired to pray for any length of time, or in continuous language, has found it possible, by adopting the form of the Litany and by

breaking up his petitions, whether for himself or for others, into little short sentences, each followed by some such refrain as 'We beseech Thee to hear us, good Lord,' to continue in prayer when it would otherwise have been impossible to do so.

There are few things for which we have more reason to thank God than for our Book of Common Prayer. John Wesley once wrote concerning it: 'I believe that there is no liturgy in the world, either in ancient or modern language, which breathes more of a solid, scriptural, rational piety than the Prayer-book of the Church of England.'¹ The word 'common,' which forms part of its title, suggests one of the special advantages to be derived from its use. The act of repeating its prayers makes it possible for those to unite in a common worship whom no other bond unites; for those who are prevented by illness from assembling with their fellow Christians; for those whose lives are passed upon the sea; for those who live amid heathen surroundings, or in lonely places far removed from any visible means of grace.

¹ Letter to Sir H. Trelawney, 1776.

‘ TO ASK THOSE THINGS THAT ARE NECESSARY ’

The experience of the writer has been that of many who have had occasion to spend any length of time in travel, whether on beaten tracks or in the less known parts of the world. They can tell how the repetition, morning and evening, of the Church's prayers amid the busy scenes of foreign life, or by the camp-fire in the lonely forest, has often seemed more helpful than it had ever been to them at home. The familiar forms, read or repeated there, acquired a new and deeper meaning ; the sense of loneliness seemed to vanish, and the solidarity of the Christian Society to become a greater certainty as they realised that, by the Common Prayer of the Church, they were connected, in something more than thought, with their countless fellow-worshippers throughout the world.

STUDIES IN WORSHIP

CHAPTER VII

‘THE THOUGHTS OF OUR HEARTS’

BEFORE concluding these ‘Studies in Worship,’ we would call attention to the further qualification for worship which our Church suggests to her members in several of her appointed collects, and especially in that which is placed at the beginning of the service of the Holy Communion. In it, we ask that God, to whom all hearts are open and from whom no secrets are hid, may so cleanse *the thoughts of our hearts* that we may worthily offer up our sacrifice of praise and thanksgiving. The thoughts of a man’s heart not only determine the virtue of his prayers, but afford an unfailing test of the reality of his religion. During the time of the Commonwealth in England, when an attempt was being made to abolish the use of the Prayer-book and to expel from their livings

all clergy who persisted in retaining it, one of these was asked by Cromwell's soldiers, as they were in the act of expelling him from his vicarage, what proof he could give them that he was—to use their own words—‘a child of God.’ His answer was, ‘I make a conscience of my thoughts.’

An illustration of the importance attached to thoughts by the ancient Jews is afforded by the language of the 139th Psalm. In the course of this Psalm three different tests of character are referred to by the writer, in proof of his own sincerity. These tests are derived, respectively, from action, from speech and from thought, or rather from thoughts. The Psalmist begins by acknowledging that all his actions, even those hidden from the eyes of men, are known to God. He goes on to admit that God knows every utterance of his lips : ‘Lo, there is not a word in my tongue but Thou, O Lord, knowest it altogether.’ Then, after giving several illustrations of the divine omniscience, he appeals to God to test his integrity by examining, not merely his actions and his words, but the very thoughts

STUDIES IN WORSHIP

of his heart : ' Search me, O God, and know my heart, try me and know my thoughts.' The teaching of this Psalm, that thoughts are the final test of human character, corresponds to the teaching of our Prayer-book. We have already seen how the chief act of worship in the Prayer-book begins with the petition that God would, by His Holy Spirit, cleanse the thoughts of those who are about to draw near to Him. Later on in the same service, we are bidden to ' acknowledge and bewail the sins committed by thought, word, and deed.' Again, in the collect appointed for the Second Sunday in Lent, we pray that we may not only ' be defended from all adversities that may happen to the body,' but ' from all evil thoughts that may assault and hurt the soul.' In the collect for the Fifth Sunday after Easter, we pray that God may grant to us, His humble servants, that by His holy inspiration ' we may think those things that be good ' ; and, once more, in the collect for the Ninth Sunday after Trinity, we pray that God will ' grant to us the spirit to think,' as well as to ' do, such things as be rightful,' that we may thus be

‘ THE THOUGHTS OF OUR HEARTS ’

enabled to live according to His will. It would be easy to point out many similar instances in which, in the language of our Prayer-book, thought and worship, as well as thought and action, are combined.

It will help us to appreciate more clearly the relation which the control of thought bears to worship, if we consider from a general point of view the influence which thought exerts upon character. A man's thoughts not only provide the truest test of his character, but they are the means whereby—we may almost say, the material out of which—his character is formed. Not merely can we say concerning anyone, as one of the writers of the Proverbs has said, that, ‘as he thinketh in his heart, so is he,’¹ but we can also say that what a man thinks about that he becomes. To suggest a slight modification of a well-known couplet :

Our thoughts still travel with us from afar,
And what we think of makes us what we are.

In traversing the great forests of Equatorial Africa, one of the most curious sights which attract the attention of the traveller is

¹ Proverbs xxiii. 7, A.V.

STUDIES IN WORSHIP

that of the imitative creatures, especially the moths and caterpillars. A moth or butterfly may often be seen so exactly similar in colour and form to its immediate surroundings that, for any person standing only a yard or two distant, it is impossible to be sure whether what he sees is a living creature or simply a faded leaf. The same phenomenon may be observed in the case of some of the caterpillars. In colour and form they so closely resemble little dry twigs that it is sometimes necessary to touch them, in order to decide what they are. Naturalists declare that this power of imitation is due to a law of nature, whereby the creature is enabled to deceive, and so to escape being destroyed by, its numerous enemies, those individuals having survived in the past which have been best able to conform to this law of necessity. Whether this be regarded as a satisfactory explanation or not, the fact itself affords a striking illustration of what is an undoubted law in the spiritual world, in accordance with which the higher part of a man's nature becomes like to that on which he feeds his mind. We talk about the growth of human

‘ THE THOUGHTS OF OUR HEARTS ’

character, but, in doing so, we seldom realise how accurate our language is.

‘ The ancestor of every action,’ said Emerson, ‘ is a thought,’ and it needs but little reflection to see how true the statement is. Take two or three typical characters which illustrate, from the nobler side of human life, the truth of the principle that what a man thinks about that he becomes. Look, for example, at the man whom we call ‘ the soul of honour,’ the man who would willingly surrender all that he possesses sooner than yield the very smallest point of truth or of justice. Such a man was not born into the world with the character we now see, nor did he become what he is by any sudden impulse. It was by accustoming himself to think of honourable and unselfish actions, by reading of them in others, by devising them for himself, that the thoughts, long harboured within his mind, have developed a corresponding character. The key to his character is given to us in the inspired words of the Apostle, ‘ Whatsoever things are true, whatsoever things are honourable, whatsoever things are just . . . think

STUDIES IN WORSHIP

on these things.' ¹ Take, again, the case of the man who is so pure-minded, so incapable of suspicion, that even careless and vicious men are ashamed to relate a coarse or disgraceful story, or to repeat gossip or slander in his hearing. Would we attain such a character for ourselves, let us listen once again to the advice of the Apostle: 'Whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things.' It is impossible to separate action from thought; if we would attain to the charity which doeth no evil, we must seek first the charity which, as St. Paul tells us, 'thinketh no evil.' ² It may be shown how the same principle operates in the formation of every type of character—the weak, the base, and the ignoble, as well as the strong, the true, and the noble. The connection between careless thought and weak action has been thus described by Newman:

Prune well thy words, the thoughts control
That o'er thee swell and throng,
They will condense within thy soul
And change to purpose strong:

¹ Phil. iv. 8. ² 1 Cor. xiii. 5. R.V. = 'taketh not account of evil.'

‘ THE THOUGHTS OF OUR HEARTS ’

But he who lets his feelings run
In soft luxurious flow,
Shrinks when hard service must be done,
And faints at every woe.¹

The control of thought is the most difficult form of self-control. To it may the statement of the old Vedic poem be most aptly applied: ‘ I may conquer a thousand thousand men in battle, but he who conquers himself is the greatest victor ’ ;² or, again, the words of the Chinese proverb : ‘ He who has learned to govern himself is fit to govern the world.’

So far we have been considering the influence which a man’s thoughts exert upon his character. There is, however, another point of view from which the influence of thought may be considered, and which is of equal interest and importance. Of all the discoveries which science has made during the past century, none is more wonderful, none portends greater developments in the near future, than the discovery that the mind of one man can directly influence the

¹ *Verses on Various Occasions*, J. H. Newman, p. 165.

² *Dhammapada*, 103.

mind of another, irrespective altogether of intervening distance. The feat of telegraphing or talking through space, without any connecting wire, is not more wonderful than the possibility, which science has been slowly demonstrating, of one mind directly influencing another mind, independent of distance and without any apparent medium of communication. Though the number of cases in which the direct and conscious influence of one mind over another can be demonstrated are comparatively few, the principle which these cases establish is of far-reaching significance. We sometimes obtain an illustration from our own experience of the way in which thoughts are unconsciously passed from one mind to another. Which of us has not sometimes been startled, when sitting or walking with a companion, by discovering that we have been thinking about the same subject, though there was nothing whatever in our outward surroundings to suggest it? This coincidence of thought has happened so often, that it has become obvious that it could have been no mere chance, but that the thoughts of the one had

‘THE THOUGHTS OF OUR HEARTS’

been unconsciously passed into the mind of the other. Or, to take another illustration, have we not sometimes been in the presence of another who, though he seldom spoke, nevertheless exercised a constraining influence upon us? We felt by a sort of intuition that, as long as we were with him, it was impossible to harbour a selfish or mean suggestion. His thoughts had produced an appreciable influence upon ours and had made it easier for us, for the time being, to adopt his higher standard as our own.¹

There is no reasonable doubt that, though we can but seldom read each other's thoughts, the action of our own mind has a continual influence upon the thoughts, and therefore upon the characters, of others around us. This being so, it follows that we are responsible to them, as well as to God, not only for what we do or say, but for what we think. The man who allows selfish and ambitious suggestions to remain unopposed in his mind is not merely injuring his own character, but is

¹ ‘If instead of a gem or even a flower we could cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels must give.’—Geo. Macdonald.

giving to them a currency in the realm of thought, and is thereby helping to originate similar thoughts in the minds of others. The fact, which scientific research is slowly demonstrating, that mind exerts influence upon mind, both consciously and unconsciously, may well appal us with the tremendous responsibility which it involves.

But if, on the one hand, we have reason to be afraid lest the selfish thought, in which we have so carelessly indulged, should react upon the minds of others ; on the other hand, we may gain comfort and encouragement from the knowledge that every successful effort to control the action of our own mind, every victory gained over our selfish, ambitious, or ignoble thoughts, has a real significance for the world outside. Every such victory helps to make the struggle less arduous for others, helps to purify the moral atmosphere in which they live, and, as the teaching of our Prayer-book reminds us, helps to render our worship, and therefore our intercessions on behalf of our fellow-men, more acceptable to God. Think for a moment what this means to the man who, from

‘ THE THOUGHTS OF OUR HEARTS ’

one cause or another, is debarred from exercising any great influence by what he can say or do. The lonely watcher on a bed of pain, or the man who from force of circumstance has to lead a dull monotonous life, may nevertheless know that his silent struggles to gain the mastery over his own mind, and to repress thoughts of selfishness or sin, which may rise within him, are of more help to others than any words he can speak, or any visible service he can render.

He may gain encouragement also from the knowledge that God sees and knows every such struggle ; that He takes account of every thought of good, however it may fail of perfect realisation, and of every aspiration after a higher ideal of duty and life. Men can only judge by what we say or do, God judges by what we think and try to be.

We have this thought beautifully expressed in *Rabbi Ben Ezra*. After saying that, ‘ not on the vulgar mass called work must sentence pass,’ the poet goes on :

But all, the world's coarse thumb
 . . . And finger failed to plumb, . . .
So passed in making up the main account ;

STUDIES IN WORSHIP

All instincts immature,
All purposes unsure,
That weighed not as his work, yet swelled
the man's amount :

Thoughts hardly to be packed
Into a narrow act,
Fancies that broke through language and
escaped ;
All I could never be,
All, men ignored in me,
This, I was worth to God, whose wheel
the pitcher shaped.

The teaching of the poet finds an echo in the language of the most successful European soldier of modern times. To quote the words of General Moltke, uttered shortly before his death : ' My path in life is well nigh ended, but what a different standard will be applied to our earthly life in the future world ! Not the splendour of success, but the purity of endeavour and the faithful perseverance in duty, even when the thing done was hardly visible, will decide the value of a human life.'

INDEX

- ABBOTT, LYMAN, on the composition of the Old Testament, 149; on Christ's references to the Old Testament, 158 *n.*; on the Psalms, 192 *sq.*; on the purpose of Old Testament literature, 242
- Abraham, lessons from story of, 152
- Adams, Professor, his discovery of Neptune, 128
- Amos*, date of, 177
- Andrewes, Bishop, on intercessory prayer, 340
- Anthropomorphism of Old Testament, 221 *sqq.*
- Apocalypse, description of praise in, 319 *sq.*
- Apocryphal gospels, quotation from, 17
- Aristides, *re* habits of praise of early Christians, 323 *sqq.*
- Aristotle, on self-love, 84; on the true nature of things, 137
- Armenia, services in, 265 *sq.*
- Arnold, Matthew, on the sense of righteousness in Israel, 217
- Astronomy, study of, compared with study of the Bible, 327 *sqq.*
- Athanasius, on the divine original of human nature, 138 *n.*
- BALAAM, story of, 147
- Belshazzar, his condemnation by Daniel, 316
- Benedicite*, teaching of, 314 *sq.*
- Bengel, *re* Christ's reference to His mother, 25 *n.*
- Benson, Archbishop, *re* relation of Prayer-book to Bible, 334 *sq.*; *re* power of intercessory prayer, 342
- Bethesda, scene at, 15
- 'Birkenhead,' wreck of, 121
- 'Boy and the Angel,' quotation from, 317 *sq.*
- Brahman, his relation to the Sudra, 227
- Browning's 'Dramatis Personæ,' 140 *sqq.*; 'Boy and the Angel,' 317 *sq.*; 'Rabbi Ben Ezra,' 357 *sq.*
- Bunyan, his method of teaching, 152 *sq.*
- CATECHISM, Church, its teaching on repentance, 290 *sqq.*; compared with text-book of astronomy, 330 *sqq.*

INDEX

- Character of Christ, appeals differently to different races, 39 ; its divine origin of the nature of an induction, 49
- Chemosh, referred to as father of the Moabites, 197
- Chinaman, his lack of sympathy, 70 *sq.*
- Chinese proverb, 353
- Chronicles*, date and characteristics of, 186 *sqq.*
- Coleridge, S. T., *re* evidences of Christianity, 7 *n.*
- Combination of contradictory features in the portrait of Christ, 33 *sqq.*
- Criticism of Old Testament, of destructive character to be avoided, 167 *sq.* ; slow development of, 171 *sq.*
- DALE, R. W., on the Atonement, 113
- Daniel*, date of, 190 ; its high standard of morality, 208
- David, his treatment of Saul's sons, 161 *sqq.* ; his conception of Jehovah as of a territorial god, 198
- Deborah's Song, interpretation of, 159 *n.*, 209
- Destiny, national, conception of, 235
- Deuteronomy*, date and characteristics of, 178 *sqq.*
- 'Divine,' use of the word, 6
- Divinity, Christ's claim to, 35-38
- Divorce, in Greece, Italy, and Judæa, 22 *sq.*
- '*ECCE HOMO*,' quotations from, 14, 20 ; reference to, 43
- Eden, garden of, 147, 150 *sq.*
- Edersheim, *re* laws relating to divorce, 23 ; *re* service in synagogue at Nazareth, 301 *sq.*
- Egypt, its standard of morality in time of Moses, 215 *sq.*
- Elijah, the first teacher amongst the Hebrews of pure monotheism, 201
- Eliot, Geo., on the influence of ideas, 132 *sq.*
- Emerson, on result of thoughts, 351
- Epicureans, teaching of, 284
- Esther*, date of, 190 ; interpretation of, 155
- Ether, evidence for its existence compared with evidence for the Incarnation, 122 *sq.*
- Evidence for Christian faith compared to a net, 126
- Ezra, his reforms, 181 *sqq.* ; date of the book of *Ezra*, 189
- FABER, on unselfishness, 118
- Fatalism, tendency of, 213
- Fig-tree, Christ's treatment of the, 124 *sq.*
- Flood, significance of story, 151 *sq.*
- Foresight of Christ, 53 *sqq.*
- Fortitude, represented by Botticelli, 62
- Francis d'Assisi, his habit of cheerfulness, 307
- Frere, W. H., book by, 304 *n.*

INDEX

GAUTAMA; self-renunciation of, 76
Genesis, date of, 181, 185, 195
 Gentleness and severity of Christ, 31 *sqq.*
 Genius, can Christ be regarded as a spiritual, 34 *sq.*
 God-man, character of, how far inspiring, 90 *sqq.*

HABAKKUK, date of, 178
 Hannah's song, 67
 Harnack, Professor A., his presuppositions concerning character of Christ, 47 *sq.*; *re* personality as revealed by its influence upon others, 94 *sq.*
 Heaven, references to in the Apocalypse, 319 *sqq.*
 Henotheism, 199 *n.*
 Hinduism, and Christianity, 87 *sqq.*; its comparative lack of progress, 227 *sq.*
 Hinton, Dr. J., statement by, 309
 Holy Spirit in relation to the Incarnation, 134 *sqq.*
 Horton, R. F., *re* authorship of Pentateuch, 155; on book of Esther, 190 *n.*
Hosea, date of, 177
 Human-sacrifice, 161 *sqq.*, 225 *sqq.*
 Huxley, Professor, *re* necessity of moral training, 151 *n.*

INCARNATION, a self-limitation of God, 38; necessary to

postulate in order to explain history of the past, 123
 Imitative creatures in Central Africa, 349 *sq.*
 India, difficulties in the way of Christianising, 39 *sq.*
 Indian religions and the character of Christ, 87 *sq.*
 Indian sage, his definition of God, 221
 Innocence and Guilt, pictures of, 232
 Inspiration, meaning of, 244; attitude of Church of England in regard to, 332 *sq.*
Isaiah, date of, 177

JACOB, story of, 152
 Jaddua, mention of in Nehemiah, 190
 Jael, reference to, 159, 209
 Jehoshaphat, his victory gained by thanksgiving, 305 *sq.*
Jeremiah, date of, 180
Joel, date of, 177
Jonah, date and interpretation of, 148, 155, 177 *sq.*, 240; Christ's reference to, 66 *sqq.*
Joshua, date of, 185
Judges, date of, 185
 Justin Martyr, quotation from, 78

KINGS, date of, 185
 Koran, its low standard of morality, 206 *sq.*
 Kropotkin, his 'Memoirs of a Revolutionist,' 76 *sq.*
 Kuenen, on ethical monotheism, 217

INDEX

- LATHAM, Dr. B., *re* miracles of Christ, 17 *n.*
 Law's 'Serious Call,' quotation from, 307 *sq.*
 Law, influence of Roman on Christianity, 104 *sq.*
 Laxity and strictness, combined in character of Christ, 28 *sqq.*
 Leonardo da Vinci, story of, 231 *sq.*
Leviticus, interpretation of, 154 *sq.*; date of, 181
 Light, its transmission explained by the existence of ether, 122 *sq.*
Litany, characteristics of in Prayer-book, 343 *sq.*
 Longfellow, quotation from 'Hiawatha,' 119
- MACDONALD, Geo., on transmission of thought, 355 *n.*
 Mackenzie, Bishop, on the general thanksgiving, 315 *sq.*
Malachi, date of, 190
 Mariolatry, 27, 97 *sqq.*
 Marriage, Christ's teaching in regard to, 23 *sqq.*
 Mason, Professor A. J., on the doctrine of substitution, 109 *n. sq.*
 'Menu, Institutes of,' 227
 Meritorious, application of the word to Christ, 37 *sqq.*
Micah, date of, 177
 Miraculous powers of Christ, self-restraint in their use, 12-18
 Moberly, Professor R.C., on the doctrine of substitution, 111;
 on the spirit of the Incarnate, 135 *sq.*
 Mohammed, a type of severity, 31; his character, judged by the Koran, 44 *sq.*; his standard of morality, 206 *sq.*; his low conception of the character of God, 212
 Mohammedanism, its lack of progress as compared with the religion of Israel, 213 *sqq.*
 Moltke, General, his review of his life, 358
 Monotheism, gradual development of, 196 *sqq.*
 Morality, a characteristic of God, 205 *sqq.*
 Müller, Max, *re* Divinity as reflected in man, 223 *sq.*
- NAAMAN, his conception of Israel's God, 198
Nahum, date of, 178
 Nazareth, service in synagogue of, 301 *sq.*
Nehemiah, date of, 189
 Neptune, discovery of, 128 *sq.*
 Newman, J. H., poem by, 352 *sq.*
 Nihilists, 75 *sqq.*, 83 *sq.*
 Nineveh, date of its destruction, 178
Numbers, date of, 181
- ORDER of books of Old Testament, need for re-arrangement of, 168 *sqq.*
 Optimism of Christ, 8 *sqq.*
 Originality of standard by

INDEX

- which the character of Christ must be judged, 49 *sqq.*
- PAINTINGS, how to copy or to restore, 137 *sqq.*
- Peabody, F. G., *re* case-law, 21 *n.*; *re* creed of social revolution, 82 *sq.*; *re* harmonies of science and religion, 150 *n.*
- Pentateuch, authorship of, 155; *v. Genesis*, &c.
- Persian legend, 9 *sq.*
- Pessimism of Christ, 8 *sqq.*
- Philo, tradition recorded by, 296 *sq.*
- Plato, *re* female sex, 19
- Positivists, unselfishness of, 85
- Praise, distinguished from thanksgiving, 312
- Preaching *v.* worship in America, 253 *sq.*
- Proverbs*, date of, 191
- Psalms*, date of, 180, 191 *sq.*
- RANSOM, Christian doctrine of, 107 *sqq.*
- Renan, his theory concerning origin of monotheism, 203
- Riehm, on the Pentateuch, 185
- Ruskin, on Botticelli's Fortitude, 62
- SABATIER, A., on the Atonement, 114 *sq.*
- Sacerdotalism, characteristic of Ezra's law, 182
- Sacrifice, original significance of, 209
- Sacrifices in the wilderness unknown to the prophets, 176 *sqq.*
- Saint-worship, 98 *sq.*
- Samuel*, date of, 185
- Seeley, Prof. *v. Ecce Homo*
- Self-limitation of Christ, 38, 160
- Self-love, referred to by Aristotle and by S. Paul, 84 *sq.*
- Self-restraint of Christ, in use of miraculous powers, 12-18
- Sermon on the Mount, interpretation of, 21
- Severity of Christ, 31 *sqq.*
- Sinlessness of Christ, 37
- Slaves, law relating to treatment of, 225, 229 *sq.*
- Smith, Adam, *re* slow development of Old Testament criticism, 172; *re* book of Jonah, 177 *n.*; *re* Israel's monotheism, 204; definition of fate, 213
- Smith, Robertson, *re* Song of Deborah, 159 *n.*; *re* the Tabernacle, 183 *n.*; *re* development of Mosaic teaching, 185; *re* books of Chronicles, 186; *re* proof of divine origin of the Old Testament, 237 *sq.*
- Strictness and laxity of Christ, 28 *sqq.*
- Stoics, teaching of, 285
- Sudra, his relation to the Brahman, 227
- Swine, Christ's treatment of, 124 *sqq.*

INDEX

- TABERNACLE, variations in accounts of, 174 *sq.* ; built on plan of the second temple, 183
- Targums, Jewish, on Gen. i. 26, 220
- Te Deum*, teaching of, 313 *sq.*
- Temptation of Christ, 12 *sq.*, 59 *sq.*
- Tennyson, on evidence for Christianity, 80 *n.* ; quotation from, 3, 132
- Townsend, Meredith, *re* lack of sympathy as a characteristic of the East, 4 *n.* ; *re* the appeal which the character of Christ makes to Indians, 39 *sq.*
- Transfiguration of Christ, 60
- UNITARIANISM, creed of, 102 *sq.*
- Unselfishness, highest form of, 86
- VEDIC poem, quotation from, 353
- Virgil, his belief in a national destiny, 235 *n.*
- WELLHAUSEN, *re* the religious starting-point of the history of Israel, 199
- Wesley, J., *re* the value of the Prayer-book, 344
- Wescott, Bishop, on the doctrine of propitiation, 113 *n.* ; on the vision of the ideal, 140 ; on the early chapters in Genesis, 153 *n.* ; on the order of the books of the New Testament, 170
- Whitman, Walt, on the necessity of a belief in Man, 224
- Wilson, Archdeacon J. M., on the divine nature of Christ, 36 ; on the Atonement, 106 *sq.*, 139 *sq.*
- Woman, Christ's appreciation of, 19 *sqq.* ; characteristics of, illustrated by the character of Christ, 26 *sqq.*
- Worship, as understood in the Eastern Church, 258 *sq.* ; decadence of, in England during the Commonwealth, 260 *sqq.*
- ZEPHANIAH, date of, 178
- Zechariah, date of, 190

PRINTED BY
SPOTTISWOODE AND CO. LTD., NEW-STREET SQUARE
LONDON

BY THE SAME AUTHOR.

Crown 8vo. Price 3s. 6d.

STUDIES IN THE CHARACTER OF CHRIST.

PRESS NOTICES.

‘The train of thought which the author develops is directed to bringing doctrine into touch with life; to the clergy generally and to those of the laity who have leisure, ability and inclination for the perusal of a really thoughtful volume, we may heartily commend these studies.’—*PALL MALL GAZETTE*.

‘Canon Robinson has taken up what is in our judgment the exceedingly strong, if not irrefragable position that the character of our Blessed Lord as depicted in the Gospels is the most powerful argument for Christianity. The chapters which deal with the argument from the reproduction of Christ’s character . . . with Christ the soul of Humanity, and with “The Christ that is to be” are only by comparison with the main argument of inferior interest.’—*NATIONAL CHURCH*.

‘A popular apologetic for Christianity, based on the character of Christ. We cannot recall a better source for a simple statement of the unanswerable argument.’—*EXPOSITORY TIMES*.

‘These studies take us through new and original fields of thought. We have had many volumes written upon the Life and Work of the Great Master, but hitherto few books have studied His Character.’

CHURCH BELLS.

‘Canon C. H. Robinson’s “Studies in the Character of Christ” are absolutely free from conventionality of treatment or homiletical common-place. They deal admirably with some aspects of the character of Christ, and with the possibility of reproducing that character.’

YORKSHIRE POST.

‘These “Studies” consist of addresses given in Lincoln Cathedral and Ripon Minster. We commend them to Catholic students of Christology and to intelligent sceptics.’—*WEEKLY REGISTER*.

LONGMANS, GREEN, & CO. 39 Paternoster Row, London,
New York and Bombay.

The Oxford Library of Practical Theology.

Edited by the Rev. W. C. E. NEWBOLT, M.A. Canon and Chancellor of St. Paul's; and the Rev. DARWELL STONE, M.A. Principal of the Missionary College, Dorchester.

Already published. Price Five Shillings per volume.

RELIGION. By the Rev. W. C. E. NEWBOLT, M.A. Canon and Chancellor of St. Paul's. *Fourth Impression.*

HOLY BAPTISM. By the Rev. DARWELL STONE, M.A. Principal of the Missionary College, Dorchester. *Second Impression.*

CONFIRMATION. By the Right Rev. A. C. A. HALL, D.D. Bishop of Vermont. *Third Impression.*

THE HISTORY OF THE BOOK OF COMMON PRAYER. By the Rev. LEIGHTON PULLAN, M.A. Fellow of St. John Baptist's College, Oxford. *Third Edition.*

HOLY MATRIMONY. By the Rev. W. J. KNOX LITTLE, M.A. Canon of Worcester. *Second Edition.*

THE INCARNATION. By the Rev. H. V. S. ECK, M.A. Rector of Bethnal Green. *Second Edition.*

FOREIGN MISSIONS. By the Right Rev. E. T. CHURTON, D.D. formerly Bishop of Nassau.

PRAYER. By the Rev. ARTHUR JOHN WORLLEDGE, M.A. Canon and Chancellor of Truro.

In the press.

THE CHRISTIAN TRADITION. By the Rev. LEIGHTON PULLAN, M.A. Fellow of St. John Baptist's College, Oxford.

In preparation.

THE BIBLE. By the Rev. DARWELL STONE, M.A. Principal of the Missionary College, Dorchester.

THE CREEDS. By the Rev. A. G. MORTIMER, D.D. Rector of St. Mark's, Philadelphia.

THE CHURCH CATECHISM THE CHRISTIAN'S MANUAL. By the Rev. W. C. E. NEWBOLT, M.A. Canon and Chancellor of St. Paul's.

HOLY ORDERS. By the Rev. A. R. WITHAM, M.A. Principal of Culham College, Abingdon.

RELIGIOUS CEREMONIAL. By the Rev. WALTER HOWARD FRERE, M.A. of the Community of the Resurrection, Examining Chaplain to the Bishop of Rochester.

DEVOTIONAL BOOKS. By the Rev. CHARLES BODINGTON, M.A. Canon and Treasurer of Lichfield.

VISITATION OF THE SICK. By the Rev. E. F. RUSSELL, M.A. of St. Alban's, Holborn.

CHURCH WORK. By the Rev. BERNARD REYNOLDS, M.A. Prebendary of St. Paul's.

SUNDAY. By the Rev. W. B. TREVELYAN, M.A. Vicar of St. Matthew's, Westminster.

LONGMANS, GREEN, & CO. 39 Paternoster Row, London,
New York and Bombay.

New Theological Works.

THE FULHAM CONFERENCE.

THE DOCTRINE OF CONFESSION AND ABSOLUTION.

Report of a Conference held at Fulham Palace on December 30 and 31, 1901, and January 1, 1902. Edited by HENRY WACE, D.D. Chairman of the Conference. 8vo. 3s. net.

ORDINATION ADDRESSES. By the Right Rev. W. STUBBS, D.D. late Lord Bishop of Oxford. Edited by the Rev. E. E. HOLMES, formerly Domestic Chaplain to the Bishop; Hon. Canon of Christ Church, Oxford. With Photogravure Portrait. Crown 8vo. 6s. net.

THE CHURCH AND THE NATION: Charges and Addresses. By MANDELL CREIGHTON, D.D. late Lord Bishop of London. Crown 8vo. 5s. net.

THE MINISTRY OF GRACE: Studies in Early Church History, with Reference to the Present Problems. By the Right Rev. JOHN WORDSWORTH, D.D. Lord Bishop of Salisbury. 8vo. 12s. 6d. net.

PURGATORY: The State of the Faithful Dead; Invocation of Saints. Three Lectures. By A. J. MASON, D.D. Lady Margaret's Reader in Divinity at Cambridge, and Canon of Canterbury. Crown 8vo. 3s. 6d. net.

APOSTLES OF THE LORD: Being Six Lectures on Pastoral Theology, delivered in the Divinity School, Cambridge. Lent Term, 1901. By W. C. E. NEWBOLT, M.A. Canon and Chancellor of St. Paul's. Crown 8vo. 3s. 6d. net.

PREPARATIO: Or, Notes of Preparation for Holy Communion founded on the Collect, Epistle, and Gospel, for every Sunday in the Year. With Preface by the Rev. GEORGE CONGREVE, S.S.J.E. Crown 8vo. 6s. net.

CHRIST THE WAY: Four Addresses given at a Meeting of Schoolmasters and others at Haileybury. By FRANCIS PAGET, D.D. Lord Bishop of Oxford. Crown 8vo. 1s. 6d. net.

THE SPECIAL CHARACTERISTICS OF THE FOUR GOSPELS.

By HERBERT MORTIMER LUCKOCK, D.D. Dean of Lichfield. Crown 8vo. 6s.

TYPICAL MODERN CONCEPTIONS OF GOD: Or, The Absolute of German Romantic Idealism and of English Evolutionary Agnosticism. With a Constructive Essay. By JOSEPH ALEXANDER LEIGHTON, Professor of Philosophy in Hobart College, U.S. Crown 8vo. 3s. 6d. net.

SUGGESTIONS ON PRAYER. By LUCY H. M. SOULSBY. 18mo. 1s. net.

LONGMANS, GREEN, & CO. 39 Paternoster Row, London,
New York and Bombay.

Handbooks for the Clergy.

Edited by the Rev. ARTHUR W. ROBINSON, B.D. Vicar of Allhallows,
Barking by the Tower.

Price 2s. 6d. each net.

The purpose of the writers of the Volumes in this Series is to present in a clear and attractive way the responsibilities and opportunities of the Clergy of to-day, and to offer such practical guidance, in regard both to aims and to methods, as experience may have shown to be valuable. It is hoped that the Series, while primarily intended for those who are already face to face with the duties and problems of the ministerial office, may be of interest and assistance also to others who are considering the question of entering into Holy Orders; and, indeed, to all who have the welfare of the Church at heart.

THE PERSONAL LIFE OF THE CLERGY. By the EDITOR.

PATRISTIC STUDY. By the Rev. H. B. SWETE, D.D. Regius
Professor of Divinity in the University of Cambridge.

THE MINISTRY OF CONVERSION. By the Rev. A. J. MASON,
D.D. Lady Margaret's Reader in Divinity in the University of Cambridge,
and Canon of Canterbury.

FOREIGN MISSIONS. By the Right Rev. H. H. MONTGOMERY,
D.D. formerly Bishop of Tasmania, Secretary of the Society for the Propaga-
tion of the Gospel in Foreign Parts.

THE STUDY OF THE GOSPELS. By the Rev. J. ARMITAGE
ROBINSON, D.D. Canon of Westminster, and Chaplain in Ordinary to the
King. *[In the press.]*

A CHRISTIAN APOLOGETIC. By the Very Rev. WILFORD L.
ROBBINS, Dean of Albany, Author of 'An Essay towards Faith.'
[In the press.]

PASTORAL VISITATION. By the Rev. H. E. SAVAGE, M.A.
Vicar of South Shields, and Hon. Canon of Durham. *[In preparation.]*

THE STUDY OF CHURCH HISTORY. By the Rev. W. E.
COLLINS, M.A. Professor of Ecclesiastical History in King's College, London,
and Chairman of the Church Historical Society. *[In preparation.]*

AUTHORITY AND THE PRINCIPLE OF OBEDIENCE. By the
Very Rev. T. B. STRONG, D.D. Dean of Christ Church. *[In preparation.]*

SCIENCE AND RELIGION. By the Rev. P. N. WAGGETT, of the
Society of St. John the Evangelist, Cowley. *[In preparation.]*

LONGMANS, GREEN, & CO. 39 Paternoster Row, London,
New York and Bombay.

A Selection of Works

IN

THEOLOGICAL LITERATURE

PUBLISHED BY

MESSRS. LONGMANS, GREEN, & CO.

London : 39 PATERNOSTER ROW, E.C.

New York : 91 and 93 FIFTH AVENUE.

Bombay : 32 HORNBY ROAD.

Abbey and Overton.—THE ENGLISH CHURCH IN THE EIGHTEENTH CENTURY. By CHARLES J. ABBEY, M.A., Rector of Checkendon, Reading, and JOHN H. OVERTON, D.D., Canon of Lincoln. *Crown 8vo. 7s. 6d.*

Adams.—SACRED ALLEGORIES. The Shadow of the Cross—The Distant Hills—The Old Man's Home—The King's Messengers. By the Rev. WILLIAM ADAMS, M.A. *16mo. 3s. net.*
The four Allegories may be had separately, with Illustrations. *16mo. 1s. each.*

Aids to the Inner Life.

Edited by the Venble. W. H. HUTCHINGS, M.A., Archdeacon of Cleveland, Canon of York, Rector of Kirby Misperton, and Rural Dean of Malton. *Five Vols. 32mo, cloth limp, 6d. each; or cloth extra, 1s. each.*

OF THE IMITATION OF CHRIST. By THOMAS À KEMPIS.

THE CHRISTIAN YEAR.

THE DEVOUT LIFE. By ST. FRANCIS DE SALES.

THE HIDDEN LIFE OF THE SOUL. By JEAN NICOLAS GROU.

THE SPIRITUAL COMBAT. By LAURENCE SCUPOLI.

Arbuthnot.—SHAKESPEARE SERMONS. Preached in the Collegiate Church of Stratford-on-Avon on the Sundays following the Poet's Birthday, 1894-1900. Collected by the Rev. GEORGE ARBUTHNOT, M.A., Vicar of Stratford-on-Avon. *Crown 8vo. 2s. 6d. net.*

Baily-Browne.—A HELP TO THE SPIRITUAL INTERPRETATION OF THE PENITENTIAL PSALMS, consisting of Brief Notes from The Fathers, gathered from Neale and Littledale's Commentary. By A. B. BAILY-BROWN, Editor of 'The Songs of Degrees; or, Gradual Psalms.' With Preface by the Rev. GEORGE BODY, D.D., Canon of Durham. *Crown 8vo. 1s. net.*

Bathe.—Works by the Rev. ANTHONY BATHE, M.A.

A LENT WITH JESUS. A Plain Guide for Churchmen. Containing Readings for Lent and Easter Week, and on the Holy Eucharist. 32mo, 1s.; *or in paper cover, 6d.*

AN ADVENT WITH JESUS. 32mo, 1s., *or in paper cover, 6d.*

WHAT I SHOULD BELIEVE. A Simple Manual of Self-Instruction for Church People. Small 8vo, limp, 1s.; *cloth gilt, 2s.*

Bathe and Buckham.—THE CHRISTIAN'S ROAD BOOK.

2 Parts. By the Rev. ANTHONY BATHE and Rev. F. H. BUCKHAM.

Part I. DEVOTIONS. Sewed, 6d.; *limp cloth, 1s.; cloth extra, 1s. 6d.*

Part II. READINGS. Sewed, 1s.; *limp cloth, 2s.; cloth extra, 3s.; or complete in one volume, sewed, 1s. 6d. limp cloth, 2s. 6d.; cloth extra, 3s. 6d.*

Benson.—Works by the Rev. R. M. BENSON, M.A., Student of Christ Church, Oxford.

THE FOLLOWERS OF THE LAMB: a Series of Meditations, especially intended for Persons living under Religious Vows, and for Seasons of Retreat, etc. Crown 8vo. 4s. 6d.

THE FINAL PASSOVER: A Series of Meditations upon the Passion of our Lord Jesus Christ. Small 8vo.

Vol. I.—THE REJECTION. 5s.

Vol. II.—THE UPPER CHAMBER.

Part I. 5s.

Part II. 5s.

Vol. III.—THE DIVINE EXODUS.
Parts I. and II. 5s. each.

Vol. IV.—THE LIFE BEYOND THE GRAVE. 5s.

THE MAGNIFICAT; a Series of Meditations upon the Song of the Blessed Virgin Mary. Small 8vo. 2s.

SPIRITUAL READINGS FOR EVERY DAY. 3 vols. Small 8vo. 3s. 6d. each.

I. ADVENT.

II. CHRISTMAS.

III. EPIPHANY.

BENEDICTUS DOMINUS: A Course of Meditations for Every Day of the Year. Vol. I.—ADVENT TO TRINITY. Vol. II.—TRINITY, SAINTS' DAYS, etc. Small 8vo. 3s. 6d. each; *or in One Volume, 7s.*

BIBLE TEACHINGS: The Discourse at Capernaum.—St. John vi. Small 8vo. 1s.; *or with Notes, 3s. 6d.*

THE WISDOM OF THE SON OF DAVID: An Exposition of the First Nine Chapters of the Book of Proverbs. Small 8vo. 3s. 6d.

THE MANUAL OF INTERCESSORY PRAYER. Royal 32mo; *cloth boards, 1s. 3d.; cloth limp, 9d.*

THE EVANGELIST LIBRARY CATECHISM. Part I. Small 8vo. 3s.

PAROCHIAL MISSIONS. Small 8vo. 2s. 6d.

Bigg.—UNITY IN DIVERSITY: Five Addresses delivered in the Cathedral Church of Christ, Oxford, during Lent 1899, with Introduction. By the Rev. CHARLES BIGG, D.D., Regius Professor of Ecclesiastical History in the University of Oxford. *Crown 8vo. 2s. 6d.*

Bickersteth.—YESTERDAY, TO-DAY, AND FOR EVER: a Poem in Twelve Books. By EDWARD HENRY BICKERSTETH, D.D., late Lord Bishop of Exeter. *18mo. 1s. net. With red borders, 16mo, 2s. net.*

The Crown 8vo Edition (5s.) may still be had.

Blunt.—Works by the Rev. JOHN HENRY BLUNT, D.D.

THE ANNOTATED BOOK OF COMMON PRAYER: Being an Historical, Ritual, and Theological Commentary on the Devotional System of the Church of England. *4to. 21s.*

THE COMPENDIOUS EDITION OF THE ANNOTATED BOOK OF COMMON PRAYER: Forming a concise Commentary on the Devotional System of the Church of England. *Crown 8vo. 10s. 6d.*

DICTIONARY OF DOCTRINAL AND HISTORICAL THEOLOGY. By various Writers. *Imperial 8vo. 21s.*

DICTIONARY OF SECTS, HERESIES, ECCLESIASTICAL PARTIES AND SCHOOLS OF RELIGIOUS THOUGHT. By various Writers. *Imperial 8vo. 21s.*

THE REFORMATION OF THE CHURCH OF ENGLAND: its History, Principles, and Results. 1574-1662. *Two Vols. 8vo. 34s.*

THE BOOK OF CHURCH LAW. Being an Exposition of the Legal Rights and Duties of the Parochial Clergy and the Laity of the Church of England. Revised by the Right Hon. Sir WALTER G. F. PHILLIMORE, Bart., D.C.L., and G. EDWARDES JONES, Barrister-at-Law. *Crown 8vo. 8s. net.*

A COMPANION TO THE BIBLE: Being a Plain Commentary on Scripture History, to the end of the Apostolic Age. *Two Vols. small 8vo. Sold separately. OLD TESTAMENT. 3s. 6d. NEW TESTAMENT. 3s. 6d.*

HOUSEHOLD THEOLOGY: a Handbook of Religious Information respecting the Holy Bible, the Prayer Book, the Church, etc., etc. *Paper cover, 16mo. 1s. Also the Larger Edition, 3s. 6d.*

Body.—Works by the Rev. GEORGE BODY, D.D., Canon of Durham.

THE LIFE OF LOVE. A Course of Lent Lectures. *16mo. 2s. net.*

THE SCHOOL OF CALVARY; or, Laws of Christian Life revealed from the Cross. *16mo. 2s. net.*

THE LIFE OF JUSTIFICATION. *16mo. 2s. net.*

THE LIFE OF TEMPTATION. *16mo. 2s. net.*

THE PRESENT STATE OF THE FAITHFUL DEPARTED. *Small 8vo. sewed, 6d. 32mo. cloth, 1s.*

Book of Private Prayer, The. For use Twice Daily ; together with the Order for the Administration of the Lord's Supper or Holy Communion. 18mo. *Limp cloth*, 2s.; *Cloth boards*, 2s. 6d.

Book of Prayer and Daily Texts for English Churchmen. 32mo. 1s. net.

Boulton.—A COMMENTARY ON THE THIRTY-NINE ARTICLES OF THE CHURCH OF ENGLAND. By the Rev. T. P. BOULTON. *Crown 8vo.* 6s.

Brent.—WITH GOD IN THE WORLD. By the Very Rev. CHARLES H. BRENT, Bishop of the Philippine Islands. *Fcp. 8vo.* 3s.

Bright.—Works by WILLIAM BRIGHT, D.D., late Regius Professor of Ecclesiastical History in the University of Oxford.

THE AGE OF THE FATHERS. *Two Vols. 8vo.* [In the Press.

SOME ASPECTS OF PRIMITIVE CHURCH LIFE. *Crown 8vo.* 6s.

THE ROMAN SEE IN THE EARLY CHURCH : And other Studies in Church History. *Crown 8vo.* 7s. 6d.

WAYMARKS IN CHURCH HISTORY. *Crown 8vo.* 7s. 6d.

LESSONS FROM THE LIVES OF THREE GREAT FATHERS. St. Athanasius, St. Chrysostom, and St. Augustine. *Crown 8vo.* 6s.

THE INCARNATION AS A MOTIVE POWER. *Crown 8vo.* 6s.

Bright and Medd.—LIBER PRECUM PUBLICARUM ECCLESIAE ANGLICANÆ. A GULIELMO BRIGHT, S.T.P., et PETRO GOLDSMITH MEDD, A.M., Latine redditus. *Small 8vo.* 7s. 6d.

Browne.—WEARIED WITH THE BURDEN : A Book of Daily Readings for Lent. By ARTHUR HEBER BROWNE, M.A., LL.D., Vicar of Kempsford, Gloucester. *Crown 8vo.* 4s. 6d.

Browne.—AN EXPOSITION OF THE THIRTY-NINE ARTICLES, Historical and Doctrinal. By E. H. BROWNE, D.D., sometime Bishop of Winchester. 8vo. 16s.

Campion and Beamont.—THE PRAYER BOOK INTERLEAVED. With Historical Illustrations and Explanatory Notes arranged parallel to the Text. By W. M. CAMPION, D.D., and W. J. BEAMONT, M.A. *Small 8vo.* 7s. 6d.

Carpenter and Harford-Battersby.—THE HEXATEUCH ACCORDING TO THE REVISED VERSION ARRANGED IN ITS CONSTITUENT DOCUMENTS BY MEMBERS OF THE SOCIETY OF HISTORICAL THEOLOGY, OXFORD. Edited with Introduction, Notes, Marginal References, and Synoptical Tables. By J. ESTLIN CARPENTER, M.A. (Lond.) and G. HARFORD-BATTERSBY, M.A. (Oxon.). *Two vols. 4to.* (*Vol. I. Introduction and Appendices ; Vol. II. Text and Notes.*) 36s. net.

Carter.—Works by, and edited by the Rev. T. T. CARTER, M.A.,
late Hon. Canon of Christ Church, Oxford.

UNDERCURRENTS OF CHURCH LIFE IN THE EIGHTEENTH
CENTURY. *Crown 8vo.* 5s.

NICHOLAS FERRAR: his Household and his Friends. With Portrait.
Crown 8vo. 6s.

THE SPIRIT OF WATCHFULNESS AND OTHER SERMONS.
Crown 8vo. 5s.

THE TREASURY OF DEVOTION: a Manual of Prayer for General
and Daily Use. Compiled by a Priest.
18mo. 2s. 6d.; *cloth limp*, 2s. Bound with the Book of Common
Prayer, 3s. 6d. Red-Line Edition. *Cloth extra, gilt top.* *18mo.*
2s. 6d. *net.* Large-Type Edition. *Crown 8vo.* 3s. 6d.

THE WAY OF LIFE: A Book of Prayers and Instruction for the Young
at School, with a Preparation for Confirmation. *18mo.* 1s. 6d.

THE PATH OF HOLINESS: a First Book of Prayers, with the Service
of the Holy Communion, for the Young. Compiled by a Priest. With
Illustrations. *16mo.* 1s. 6d.; *cloth limp*, 1s.

THE GUIDE TO HEAVEN: a Book of Prayers for every Want. (For
the Working Classes.) Compiled by a Priest. *18mo.* 1s. 6d.; *cloth*
limp, 1s. Large-Type Edition. *Crown 8vo.* 1s. 6d.; *cloth limp*, 1s.

THE STAR OF CHILDHOOD: a First Book of Prayers and Instruction
for Children. Compiled by a Priest. With Illustrations. *16mo.* 2s. 6d.

SIMPLE LESSONS; or, Words Easy to be Understood. A Manual of
Teaching. I. On the Creed. II. The Ten Commandments. III. The
Sacrament. *18mo.* 3s.

MANUAL OF DEVOTION FOR SISTERS OF MERCY. 8 parts in
2 vols. *32mo.* 10s. Or separately:—Part I. 1s. 6d. Part II. 1s. Part
III. 1s. Part IV. 2s. Part V. 1s. Part VI. 1s. Part VII. Part VIII. 1s. 6d.

SPIRITUAL INSTRUCTIONS. *Crown 8vo.*

THE HOLY EUCHARIST. 3s. 6d.

THE DIVINE DISPENSATIONS. 3s. 6d.

THE LIFE OF GRACE. 3s. 6d.

OUR LORD'S EARLY LIFE. 3s. 6d.

OUR LORD'S ENTRANCE ON HIS

MINISTRY. 3s. 6d.

THE RELIGIOUS LIFE. 3s. 6d.

A BOOK OF PRIVATE PRAYER FOR MORNING, MID-DAY, AND
OTHER TIMES. *18mo, limp cloth*, 1s.; *cloth, red edges*, 1s. 3d.

THE DOCTRINE OF THE PRIESTHOOD IN THE CHURCH
OF ENGLAND. *Crown 8vo.* 4s.

THE DOCTRINE OF CONFESSION IN THE CHURCH OF
ENGLAND. *Crown 8vo.* 5s.

Coles.—Works by the Rev. V. S. S. COLES, M.A., Principal of the Pusey House, Oxford.

LENTEN MEDITATIONS. 18mo. 2s. 6d.

ADVENT MEDITATIONS ON ISAIAH I.-XII. : together with Outlines of Christmas Meditations on St. John i. 1-12. 18mo. 2s.

Company, The, of Heaven : Daily Links with the Household of God. Being Selections in Prose and Verse from various Authors. With Autotype Frontispiece. Crown 8vo. 3s. 6d. net.

Conybeare and Howson.—THE LIFE AND EPISTLES OF ST. PAUL. By the Rev. W. J. CONYBEARE, M.A., and the Very Rev. J. S. HOWSON, D.D. With numerous Maps and Illustrations.

LIBRARY EDITION. Two Vols. 8vo. 21s. STUDENTS' EDITION. One Vol. Crown 8vo. 6s. POPULAR EDITION. One Vol. Crown 8vo. 3s. 6d.

Creighton.—Works by the Right Hon. and Right Rev. MANDELL CREIGHTON, D.D., late Lord Bishop of London.

A HISTORY OF THE PAPACY FROM THE GREAT SCHISM TO THE SACK OF ROME (1378-1527). Six Volumes. Crown 8vo. 5s. each net.

THE CHURCH AND THE NATION : Charges and Addresses. Crown 8vo. 5s. net.

Day-Hours of the Church of England, The. Newly Revised according to the Prayer Book and the Authorised Translation of the Bible. Crown 8vo, sewed, 3s. ; cloth, 3s. 6d.

SUPPLEMENT TO THE DAY-HOURS OF THE CHURCH OF ENGLAND, being the Service for certain Holy Days. Crown 8vo, sewed, 3s. ; cloth, 3s. 6d.

Edersheim.—Works by ALFRED EDERSHEIM, M.A., D.D., Ph.D.

THE LIFE AND TIMES OF JESUS THE MESSIAH. Two Vols. 8vo. 12s. net.

JESUS THE MESSIAH : being an Abridged Edition of 'The Life and Times of Jesus the Messiah.' Crown 8vo. 6s. net.

Ellicott.—Works by C. J. ELLICOTT, D.D., Bishop of Gloucester.

A CRITICAL AND GRAMMATICAL COMMENTARY ON ST. PAUL'S EPISTLES. Greek Text, with a Critical and Grammatical Commentary, and a Revised English Translation. 8vo.

GALATIANS. 8s. 6d.

EPHESIANS. 8s. 6d.

PASTORAL EPISTLES. 10s. 6d.

PHILIPPIANS, COLOSSIANS, AND

PHILEMON. 10s. 6d.

THESSALONIANS. 7s. 6d.

HISTORICAL LECTURES ON THE LIFE OF OUR LORD JESUS CHRIST. 8vo. 12s.

English (The) Catholic's Vade Mecum : a Short Manual of General Devotion. Compiled by a PRIEST. 32mo. limp, 1s. ; cloth, 2s.

PRIEST'S Edition. 32mo. 1s. 6d.

Epochs of Church History.—Edited by Right Hon. and Right Rev. MANDELL CREIGHTON, D.D., late Lord Bishop of London. *Small 8vo. 2s. 6d. each.*

THE ENGLISH CHURCH IN OTHER LANDS. By the Rev. H. W. TUCKER, M.A.

THE HISTORY OF THE REFORMATION IN ENGLAND. By the Rev. GEO. G. PERRY, M.A.

THE CHURCH OF THE EARLY FATHERS. By the Rev. ALFRED PLUMMER, D.D.

THE EVANGELICAL REVIVAL IN THE EIGHTEENTH CENTURY. By the Rev. J. H. OVERTON, D.D.

THE UNIVERSITY OF OXFORD. By the Hon. G. C. BRODRICK, D.C.L.

THE UNIVERSITY OF CAMBRIDGE. By J. BASS MULLINGER, M.A.

THE ENGLISH CHURCH IN THE MIDDLE AGES. By the Rev. W. HUNT, M.A.

THE CHURCH AND THE EASTERN EMPIRE. By the Rev. H. F. TOZER, M.A.

THE CHURCH AND THE ROMAN EMPIRE. By the Rev. A. CARP M.A.

THE CHURCH AND THE PURITANS, 1570-1660. By HENRY OFFLEY WAKEMAN, M.A.

HILDEBRAND AND HIS TIMES. By the Very Rev. W. R. W. STEPHENS, B.D.

THE POPES AND THE HOHENSTAUFEN. By UGO BALZANI.

THE COUNTER REFORMATION. By ADOLPHUS WILLIAM WARD, Litt. D.

WYCLIFFE AND MOVEMENTS FOR REFORM. By REGINALD L. POOLE, M.A.

THE ARIAN CONTROVERSY. By the Rev. Professor H. M. GWATKIN, M.A.

Eucharistic Manual (The). Consisting of Instructions and Devotions for the Holy Sacrament of the Altar. From various sources. *32mo. cloth gilt, red edges. 1s. Cheap Edition, limp cloth. 9d.*

Farrar.—Works by FREDERIC W. FARRAR, D.D., Dean of Canterbury.

TEXTS EXPLAINED; or, Helps to Understand the New Testament. *Crown 8vo. 5s. net.*

THE BIBLE: Its Meaning and Supremacy. *8vo. 6s. net.*

Fosbery.—VOICES OF COMFORT. Edited by the Rev. THOMAS VINCENT FOSBERY, M.A., sometime Vicar of St. Giles's, Reading. *Cheap Edition. Small 8vo. 3s. net. The Larger Edition (7s. 6d.) may still be had.*

Fuller.—IN TERRÂ PAX; or, The Primary Sayings of Our Lord during the Great Forty Days in their Relation to the Church. Sermons preached at St. Mark's, Marylebone Road. By MORRIS FULLER, B.D. *Crown 8vo. 6s. net.*

Gardner.—A CATECHISM OF CHURCH HISTORY, from the Day of Pentecost until the Present Day. By the Rev. C. E. GARDNER, of the Society of St. John the Evangelist, Cowley. *Crown 8vo, sewed, 1s.; cloth, 1s. 6d.*

Geikie.—Works by J. CUNNINGHAM GEIKIE, D.D., LL.D., late Vicar of St. Martin-at-Palace, Norwich.

THE VICAR AND HIS FRIENDS. *Crown 8vo. 5s. net.*

HOURS WITH THE BIBLE: the Scriptures in the Light of Modern Discovery and Knowledge. *Complete in Twelve Volumes. Crown 8vo.*

OLD TESTAMENT.

CREATION TO THE PATRIARCHS. *With a Map and Illustrations. 5s.*

MOSES TO JUDGES. *With a Map and Illustrations. 5s.*

SAMSON TO SOLOMON. *With a Map and Illustrations. 5s.*

REHOBAM TO HEZEKIAH. *With Illustrations. 5s.*

MANASSEH TO ZEDEKIAH. *With the Contemporary Prophets. With a Map and Illustrations. 5s.*

EXILE TO MALACHI. *With the Contemporary Prophets. With Illustrations. 5s.*

NEW TESTAMENT.

THE GOSPELS. *With a Map and Illustrations. 5s.*

LIFE AND WORDS OF CHRIST. *With Map. 2 vols. 10s.*

LIFE AND EPISTLES OF ST. PAUL. *With Maps and Illustrations. 2 vols. 10s.*

ST. PETER TO REVELATION. *With 29 Illustrations. 5s.*

LIFE AND WORDS OF CHRIST.

Cabinet Edition. With Map. 2 vols. Post 8vo. 10s.

Cheap Edition, without the Notes. 1 vol. 8vo. 6s.

A SHORT LIFE OF CHRIST. *With 34 Illustrations. Crown 8vo. 3s. 6d.; gilt edges, 4s. 6d.*

Gold Dust: a Collection of Golden Counsels for the Sanctification of Daily Life. Translated and abridged from the French by E.L.E.E. Edited by CHARLOTTE M. YONGE. Parts I. II. III. Small Pocket Volumes. *Cloth, gilt, each 1s.* Parts I. and II. in One Volume. *1s. 6d.* Parts I., II., and III. in One Volume. *2s. net.*

* * The two first parts in One Volume, *large type, 18mo. cloth, gilt. 2s. net.* Parts I. II. and III. are also supplied, bound in white cloth, with red edges, in box, price *2s. 6d. net.*

Gore.—Works by the Right Rev. CHARLES GORE, D.D., Lord Bishop of Worcester.

THE CHURCH AND THE MINISTRY. *Fifth Edition, Revised. Crown 8vo. 6s., net.*

ROMAN CATHOLIC CLAIMS. *Crown 8vo. 3s. net.*

Goreh.—THE LIFE OF FATHER GOREH. By C. E. GARDNER, S.S.J.E. Edited, with Preface, by RICHARD MEUX BENSON, M.A., S.S.J.E., Student of Christ Church, Oxford. With Portrait. *Crown 8vo. 5s.*

Great Truths of the Christian Religion. Edited by the Rev. W. U. RICHARDS. *Small 8vo.* 2s.

Hall.—Works by the Right Rev. A. C. A. HALL, D.D., Bishop of Vermont.

CONFIRMATION. *Crown 8vo.* 5s. (The Oxford Library of Practical Theology.)

THE VIRGIN MOTHER: Retreat Addresses on the Life of the Blessed Virgin Mary as told in the Gospels. With an appended Essay on the Virgin Birth of our Lord. *Crown 8vo.* 4s. 6d.

CHRIST'S TEMPTATION AND OURS. *Crown 8vo.* 3s. 6d.

Hall.—THE KENOTIC THEORY. Considered with Particular Reference to its Anglican Forms and Arguments. By the Rev. FRANCIS J. HALL, D.D., Instructor of Dogmatic Theology in the Western Theological Seminary, Chicago, Illinois. *Crown 8vo.* 5s.

Hallowing of Sorrow. By E. R. With a Preface by H. S. HOLLAND, M.A., Canon and Precentor of St. Paul's. *Small 8vo.* 2s.

Hanbury - Tracy. — FAITH AND PROGRESS. Sermons Preached at the Dedication Festival of St. Barnabas' Church, Pimlico, June 10-17, 1900. Edited by the Rev. the Hon. A. HANBURY-TRACY, Vicar of St. Barnabas', Pimlico. With an Introduction by the Rev. T. T. CARTER, M.A. *Crown 8vo.* 4s. 6d. net.

Handbooks for the Clergy. Edited by the Rev. ARTHUR W. ROBINSON, B.D., Vicar of Allhallows Barking by the Tower. *Crown 8vo.* 2s. 6d. net each Volume.

THE PERSONAL LIFE OF THE CLERGY. By the Rev. ARTHUR W. ROBINSON, B.D., Vicar of Allhallows Barking by the Tower.

THE MINISTRY OF CONVERSION. By the Rev. A. J. MASON, D.D., Lady Margaret's Reader in Divinity in the University of Cambridge and Canon of Canterbury.

PATRISTIC STUDY. By the Rev. H. B. SWETE, D.D., Regius Professor of Divinity in the University of Cambridge.

FOREIGN MISSIONS. By the Right Rev. H. H. MONTGOMERY, D.D., formerly Bishop of Tasmania, Secretary of the Society for the Propagation of the Gospel in Foreign Parts.

*** Other Volumes are in preparation.

Harrison.—PROBLEMS OF CHRISTIANITY AND SCEPTICISM. By the Rev. ALEXANDER J. HARRISON, B.D. Incumbent of St. Thomas the Martyr, Newcastle-upon-Tyne. *Crown 8vo.* 7s. 6d.

Hatch.—THE ORGANIZATION OF THE EARLY CHRISTIAN CHURCHES. Being the Bampton Lectures for 1880. By EDWIN HATCH, M.A., D.D., late Reader in Ecclesiastical History in the University of Oxford. *8vo.* 5s.

Holland.—Works by the Rev. HENRY SCOTT HOLLAND, M.A.,
Canon and Precentor of St. Paul's.

GOD'S CITY AND THE COMING OF THE KINGDOM. *Crown 8vo.* 3s. 6d.

PLEAS AND CLAIMS FOR CHRIST. *Crown 8vo.* 3s. 6d.

CREED AND CHARACTER : Sermons. *Crown 8vo.* 3s. 6d.

ON BEHALF OF BELIEF. Sermons. *Crown 8vo.* 3s. 6d.

CHRIST OR ECCLESIASTES. Sermons. *Crown 8vo.* 2s. 6d.

LOGIC AND LIFE, with other Sermons. *Crown 8vo.* 3s. 6d.

GOOD FRIDAY. Being Addresses on the Seven Last Words. *Small 8vo.* 2s.

Hollings.—Works by the Rev. G. S. HOLLINGS, Mission Priest of
the Society of St. John the Evangelist, Cowley, Oxford.

THE HEAVENLY STAIR ; or, A Ladder of the Love of God for Sinners.
Crown 8vo. 3s. 6d.

PORTA REGALIS ; or, Considerations on Prayer. *Crown 8vo. limp cloth,*
1s. 6d. net ; cloth boards, 2s. net.

CONSIDERATIONS ON THE WISDOM OF GOD. *Crown 8vo.* 4s.

PARADOXES OF THE LOVE OF GOD, especially as they are seen in
the way of the Evangelical Counsels. *Crown 8vo.* 4s.

ONE BORN OF THE SPIRIT ; or, the Unification of our Life in God.
Crown 8vo. 3s. 6d.

Hutchings.—Works by the Ven. W. H. HUTCHINGS, M.A. Arch-
deacon of Cleveland, Canon of York, Rector of Kirby
M.sperton, and Rural Dean of Malton.

SERMON SKETCHES from some of the Sunday Lessons throughout
the Church's Year. *Vols. I and II. Crown 8vo.* 5s. each.

THE LIFE OF PRAYER : a Course of Lectures delivered in All Saints'
Church, Margaret Street, during Lent. *Crown 8vo.* 4s. 6d.

THE PERSON AND WORK OF THE HOLY GHOST : a Doctrinal
and Devotional Treatise. *Crown 8vo.* 4s. 6d.

SOME ASPECTS OF THE CROSS. *Crown 8vo.* 4s. 6d.

THE MYSTERY OF THE TEMPTATION. Lent Lectures delivered at
St. Mary Magdalene, Paddington. *Crown 8vo.* 4s. 6d.

Hutton.—THE SOUL HERE AND HEREAFTER. By the
Rev. R. E. HUTTON, Chaplain of St. Margaret's, East Grinstead.
Crown 8vo. 6s.

Inheritance of the Saints ; or, Thoughts on the Communion of Saints and the Life of the World to come. Collected chiefly from English Writers by L. P. With a Preface by the Rev. HENRY SCOTT HOLLAND, M.A. *Ninth Edition. Crown 8vo. 7s. 6d.*

Jameson.—Works by Mrs. JAMESON.

SACRED AND LEGENDARY ART, containing Legends of the Angels and Archangels, the Evangelists, the Apostles. With 19 Etchings and 187 Woodcuts. 2 vols. 8vo. 20s. net.

LEGENDS OF THE MONASTIC ORDERS, as represented in the Fine Arts. With 11 Etchings and 88 Woodcuts. 8vo. 10s. net.

LEGENDS OF THE MADONNA, OR BLESSED VIRGIN MARY. With 27 Etchings and 165 Woodcuts. 8vo. 10s. net.

THE HISTORY OF OUR LORD, as exemplified in Works of Art. Commenced by the late Mrs. JAMESON ; continued and completed by LADY EASTLAKE. With 31 Etchings and 281 Woodcuts. 2 Vols. 8vo. 20s. net.

Jennings.—ECCLESIA ANGLICANA. A History of the Church of Christ in England from the Earliest to the Present Times. By the Rev. ARTHUR CHARLES JENNINGS, M.A. *Crown 8vo. 7s. 6d.*

Johnstone.—SONSHIP : Six Lenten Addresses. By the Rev. VERNEY LOVETT JOHNSTONE, M.A., late Assistant Curate of Ilfracombe. With an Introduction by the Rev. V. S. COLES, M.A., Principal of the Pusey House, Oxford. *Crown 8vo. 2s.*

Jones.—ENGLAND AND THE HOLY SEE: An Essay towards Reunion. By SPENCER JONES, M.A., Rector of Moreton-in-Marsh. With a Preface by the Right Hon. VISCOUNT HALIFAX. *Crown 8vo. 6s. net.*

Joy and Strength for the Pilgrim's Day : Selections in Prose and Verse. By the Editor of 'Daily Strength for Daily Needs, etc. *Small 8vo. 3s. 6d. net.*

Jukes.—Works by ANDREW JUKES.

THE NEW MAN AND THE ETERNAL LIFE. Notes on the Reiterated Amens of the Son of God. *Crown 8vo. 6s.*

THE NAMES OF GOD IN HOLY SCRIPTURE : a Revelation of His Nature and Relationships. *Crown 8vo. 4s. 6d.*

THE TYPES OF GENESIS. *Crown 8vo. 7s. 6d.*

THE SECOND DEATH AND THE RESTITUTION OF ALL THINGS. *Crown 8vo. 3s. 6d.*

Kelly.—A HISTORY OF THE CHURCH OF CHRIST. By the Rev. HERBERT H. KELLY, M.A., Director of the Society of the Sacred Mission, Mildenhall, Suffolk. Vol. I. A.D. 29-342 *Crown 8vo. 3s. 6d. net.* [Vol. 2 in the press.]

Knox Little.—Works by W. J. KNOX LITTLE, M.A., Canon Residentiary of Worcester, and Vicar of Hoar Cross.

HOLY MATRIMONY. *Crown 8vo.* 5s. [The Oxford Library of Practical Theology.]

THE PERFECT LIFE: Sermons. *Crown 8vo.* 7s. 6d.

THE CHRISTIAN HOME. *Crown 8vo.* 3s. 6d.

CHARACTERISTICS AND MOTIVES OF THE CHRISTIAN LIFE. Ten Sermons preached in Manchester Cathedral, in Lent and Advent. *Crown 8vo.* 2s. 6d.

THE MYSTERY OF THE PASSION OF OUR MOST HOLY REDEEMER. *Crown 8vo.* 2s. 6d.

THE LIGHT OF LIFE. Sermons preached on Various Occasions. *Crown 8vo.* 3s. 6d.

SUNLIGHT AND SHADOW IN THE CHRISTIAN LIFE. Sermons preached for the most part in America. *Crown 8vo.* 3s. 6d.

Law.—A PRACTICAL TREATISE UPON CHRISTIAN PERFECTION. By WILLIAM LAW, M.A. Edited by L. H. M. SOULSBY. *16mo, red borders,* 2s. net.

Lear.—Works by, and Edited by, H. L. SIDNEY LEAR.

FOR DAYS AND YEARS. A book containing a Text, Short Reading, and Hymn for Every Day in the Church's Year. *16mo.* 2s. net. *Also a Cheap Edition, 32mo,* 1s.; *or cloth gilt,* 1s. 6d.; *or with red borders,* 2s. net.

FIVE MINUTES. Daily Readings of Poetry. *16mo.* 3s. 6d. *Also a Cheap Edition, 32mo.* 1s.; *or cloth gilt,* 1s. 6d.

WEARINESS. A Book for the Languid and Lonely. *Large Type. Small 8vo.* 5s.

CHRISTIAN BIOGRAPHIES. *Nine Vols. Crown 8vo.* 3s. 6d. each.

MADAME LOUISE DE FRANCE, Daughter of Louis xv., known also as the Mother Tèreſe de St. Augustin.

A DOMINICAN ARTIST: a Sketch of the Life of the Rev. Père Besson, of the Order of St. Dominic.

HENRI PERREYVE. By PÈRE GRATRY.

ST. FRANCIS DE SALES, Bishop and Prince of Geneva.

THE REVIVAL OF PRIESTLY LIFE IN THE SEVENTEENTH CENTURY IN FRANCE.

A CHRISTIAN PAINTER OF THE NINETEENTH CENTURY.

BOSSUET AND HIS CONTEMPORARIES.

FÉNELON, ARCHBISHOP OF CAMBRAI.

HENRI DOMINIQUE LACORDAIRE.

[continued.]

Lear.—Works by, and Edited by, H. L. SIDNEY LEAR.—*continued.*

DEVOTIONAL WORKS. Edited by H. L. SIDNEY LEAR. *New and Uniform Editions. Nine Vols. 16mo. 2s. net each.*

FÉNELON'S SPIRITUAL LETTERS TO MEN.

FÉNELON'S SPIRITUAL LETTERS TO WOMEN.

A SELECTION FROM THE SPIRITUAL LETTERS OF ST. FRANCIS DE SALES. Also *Cheap Edition, 32mo, 6d. cloth limp; 1s. cloth boards.*

THE SPIRIT OF ST. FRANCIS DE SALES.

THE HIDDEN LIFE OF THE SOUL.

THE LIGHT OF THE CONSCIENCE.

Also *Cheap Edition, 32mo, 6d. cloth limp; 1s. cloth boards.*

SELF-RENUNCIATION. From the French.

ST. FRANCIS DE SALES' OF THE LOVE OF GOD.

SELECTIONS FROM PASCAL'S 'THOUGHTS.'

Lepine.—THE MINISTERS OF JESUS CHRIST. By J. FOSTER LEPINE, Vicar of Lamorbey, Kent. Parts I. and II. *Crown 8vo. 5s. each.*

Liddon.—Works by HENRY PARRY LIDDON, D.D., D.C.L., LL.D.

SERMONS ON SOME WORDS OF ST. PAUL. *Crown 8vo. 5s.*

SERMONS PREACHED ON SPECIAL OCCASIONS, 1860-1889. *Crown 8vo. 5s.*

CLERICAL LIFE AND WORK: Sermons. *Crown 8vo. 5s.*

ESSAYS AND ADDRESSES: Lectures on Buddhism—Lectures on the Life of St. Paul—Papers on Dante. *Crown 8vo. 5s.*

EXPLANATORY ANALYSIS OF PAUL'S EPISTLE TO THE ROMANS. *8vo. 14s.*

EXPLANATORY ANALYSIS OF ST. PAUL'S FIRST EPISTLE TO TIMOTHY. *8vo. 7s. 6d.*

SERMONS ON OLD TESTAMENT SUBJECTS. *Crown 8vo. 5s.*

SERMONS ON SOME WORDS OF CHRIST. *Crown 8vo. 5s.*

THE DIVINITY OF OUR LORD AND SAVIOUR JESUS CHRIST. Being the Bampton Lectures for 1866. *Crown 8vo. 5s.*

ADVENT IN ST. PAUL'S. *Crown 8vo. 5s.*

CHRISTMASTIDE IN ST. PAUL'S. *Crown 8vo. 5s.*

PASSIONTIDE SERMONS. *Crown 8vo. 5s.*

EASTER IN ST. PAUL'S. Sermons bearing chiefly on the Resurrection of our Lord. *Two Vols. Crown 8vo. 3s. 6d. each. Cheap Edition in one Volume. Crown 8vo. 5s.*

[*continued.*]

Liddon.—Works by HENRY PARRY LIDDON, D.D., D.C.L., LL.D.—*continued.*

SERMONS PREACHED BEFORE THE UNIVERSITY OF OXFORD. *Two Vols. Crown 8vo. 3s. 6d. each. Cheap Edition in one Volume. Crown 8vo. 5s.*

THE MAGNIFICAT. Sermons in St. Paul's. *Crown 8vo. 2s. net.*

SOME ELEMENTS OF RELIGION. Lent Lectures. *Small 8vo. 2s. net. [The Crown 8vo Edition (5s.) may still be had.]*

SELECTIONS FROM THE WRITINGS OF. *Crown 8vo. 3s. 6d.*

Luckock.—Works by HERBERT MORTIMER LUCKOCK, D.D., Dean of Lichfield.

THE SPECIAL CHARACTERISTICS OF THE FOUR GOSPELS. *Crown 8vo. 6s.*

AFTER DEATH. An Examination of the 'Testimony of Primitive Times respecting the State of the Faithful Dead, and their Relationship to the Living. *Crown 8vo. 3s. net.*

THE INTERMEDIATE STATE BETWEEN DEATH AND JUDGMENT. Being a Sequel to *After Death*. *Crown 8vo. 3s. net.*

FOOTPRINTS OF THE SON OF MAN, as traced by St. Mark. Being Eighty Portions for Private Study, Family Reading, and Instruction in Church. *Crown 8vo. 3s. net.*

FOOTPRINTS OF THE APOSTLES, as traced by St. Luke in the Acts. Being Sixty Portions for Private Study, and Instruction in Church. A Sequel to 'Footprints of the Son of Man, as traced by St. Mark.' *Two Vols. Crown 8vo. 12s.*

THE DIVINE LITURGY. Being the Order for Holy Communion, Historically, Doctrinally, and Devotionally set forth, in Fifty Portions. *Crown 8vo. 3s. net.*

STUDIES IN THE HISTORY OF THE BOOK OF COMMON PRAYER. The Anglican Reform—The Puritan Innovations—The Elizabethan Reaction—The Caroline Settlement. With Appendices. *Crown 8vo. 3s. net.*

THE BISHOPS IN THE TOWER. A Record of Stirring Events affecting the Church and Nonconformists from the Restoration to the Revolution. *Crown 8vo. 3s. net.*

Lyra Germanica: Hymns for the Sundays and Chief Festivals of the Christian Year. *First Series.* 16mo, with red borders, 2s. net.

MacColl.—Works by the Rev. MALCOLM MACCOLL, D.D., Canon Residentiary of Ripon.

THE REFORMATION SETTLEMENT: Examined in the Light of History and Law. Tenth Edition, Revised, with a new Preface. *Crown 8vo.* 3s. 6d. net.

CHRISTIANITY IN RELATION TO SCIENCE AND MORALS. *Crown 8vo.* 6s.

LIFE HERE AND HEREAFTER: Sermons. *Crown 8vo.* 7s. 6d.

Marriage Addresses and Marriage Hymns. By the BISHOP OF LONDON, the BISHOP OF ROCHESTER, the BISHOP OF TRURO, the DEAN OF ROCHESTER, the DEAN OF NORWICH, ARCHDEACON SINCLAIR, CANON DUCKWORTH, CANON NEWBOLT, CANON KNOX LITTLE, CANON RAWNSLEY, the Rev. J. LLEWELLYN DAVIES, D.D., the Rev. W. ALLEN WHITWORTH, etc. Edited by the Rev. O. P. WARDELL-YERBURGH, M.A., Vicar of the Abbey Church of St. Mary, Tewkesbury. *Crown 8vo.* 5s.

Mason.—Works by A. J. MASON, D.D., Lady Margaret's Reader in Divinity in the University of Cambridge and Canon of Canterbury.

PURGATORY; THE STATE OF THE FAITHFUL DEAD; INVOCATION OF SAINTS. Three Lectures. *Crown 8vo.* 3s. 6d. net.

THE FAITH OF THE GOSPEL. A Manual of Christian Doctrine. *Crown 8vo.* 7s. 6d. *Cheap Edition.* *Crown 8vo.* 3s. net.

THE RELATION OF CONFIRMATION TO BAPTISM. As taught in Holy Scripture and the Fathers. *Crown 8vo.* 7s. 6d.

Maturin.—Works by the Rev. B. W. MATURIN.

SOME PRINCIPLES AND PRACTICES OF THE SPIRITUAL LIFE. *Crown 8vo.* 4s. 6d.

PRACTICAL STUDIES ON THE PARABLES OF OUR LORD. *Crown 8vo.* 5s.

Medd.—THE PRIEST TO THE ALTAR; or, Aids to the Devout Celebration of Holy Communion, chiefly after the Ancient English Use of Sarum. By PETER GOLDSMITH MEDD, M.A., Canon of St. Alban's. Fourth Edition, revised and enlarged. *Royal 8vo.* 15s.

Meyrick.—THE DOCTRINE OF THE CHURCH OF England on the Holy Communion Restated as a Guide at the Present Time. By the Rev. F. MEYRICK, M.A. *Crown 8vo.* 4s. 6d.

Monro.—SACRED ALLEGORIES. By Rev. EDWARD MONRO. *Complete Edition in one Volume, with Illustrations.* *Crown 8vo.* 3s. 6d. net.

Mortimer.—Works by the Rev. A. G. MORTIMER, D.D., Rector of St. Mark's, Philadelphia.

THE EUCHARISTIC SACRIFICE: An Historical and Theological Investigation of the Sacrificial Conception of the Holy Eucharist in the Christian Church. *Crown 8vo.* 10s. 6d.

CATHOLIC FAITH AND PRACTICE: A Manual of Theology. Two Parts. *Crown 8vo.* Sold Separately. Part I. 7s. 6d. Part II. 9s.

JESUS AND THE RESURRECTION: Thirty Addresses for Good Friday and Easter. *Crown 8vo.* 5s.

HELPS TO MEDITATION: Sketches for Every Day in the Year.

Vol. I. ADVENT TO TRINITY. 8vo. 7s. 6d.

Vol. II. TRINITY TO ADVENT. 8vo. 7s. 6d.

STORIES FROM GENESIS: Sermons for Children. *Crown 8vo.* 4s.

THE LAWS OF HAPPINESS; or, The Beatitudes as teaching our Duty to God, Self, and our Neighbour. 18mo. 2s.

THE LAWS OF PENITENCE: Addresses on the Words of our Lord from the Cross. 16mo. 1s. 6d.

SERMONS IN MINIATURE FOR EXTEMPORE PREACHERS: Sketches for Every Sunday and Holy Day of the Christian Year. *Crown 8vo.* 6s.

NOTES ON THE SEVEN PENITENTIAL PSALMS, chiefly from Patristic Sources. *Small 8vo.* 3s. 6d.

THE SEVEN LAST WORDS OF OUR MOST HOLY REDEEMER: with Meditations on some Scenes in His Passion. *Crown 8vo.* 5s.

LEARN OF JESUS CHRIST TO DIE: Addresses on the Words of our Lord from the Cross, taken as teaching the way of Preparation for Death. 16mo. 2s.

Mozley.—Works by J. B. MOZLEY, D.D., late Canon of Christ Church, and Regius Professor of Divinity at Oxford.

ESSAYS, HISTORICAL AND THEOLOGICAL. *Two Vols.* 8vo. 24s.

EIGHT LECTURES ON MIRACLES. Being the Bampton Lectures for 1865. *Crown 8vo.* 3s. net.

RULING IDEAS IN EARLY AGES AND THEIR RELATION TO OLD TESTAMENT FAITH. 8vo. 6s.

SERMONS PREACHED BEFORE THE UNIVERSITY OF OXFORD, and on Various Occasions. *Crown 8vo.* 3s. net.

SERMONS, PAROCHIAL AND OCCASIONAL. *Crown 8vo.* 3s. net.

A REVIEW OF THE BAPTISMAL CONTROVERSY. *Crown 8vo.* 3s. net.

Newbolt.—Works by the Rev. W. C. E. NEWBOLT, M.A., Canon and Chancellor of St. Paul's Cathedral.

APOSTLES OF THE LORD: being Six Lectures on Pastoral Theology, delivered in the Divinity School, Cambridge, Lent Term, 1901. *Crown 8vo. 3s. 6d. net.*

RELIGION. *Crown 8vo. 5s.* (The Oxford Library of Practical Theology.)

THE DIAL OF PRAYER: being Devotions for Every Hour. *Small 8vo. 2s.*

WORDS OF EXHORTATION. Sermons Preached at St. Paul's and elsewhere. *Crown 8vo. 5s. net.*

PENITENCE AND PEACE: being Addresses on the 51st and 23rd Psalms. *Crown 8vo. 2s. net.*

PRIESTLY IDEALS; being a Course of Practical Lectures delivered in St. Paul's Cathedral to 'Our Society' and other Clergy, in Lent, 1898. *Crown 8vo. 3s. 6d.*

THE GOSPEL OF EXPERIENCE; or, the Witness of Human Life to the truth of Revelation. Being the Boyle Lectures for 1895. *Crown 8vo. 5s.*

COUNSELS OF FAITH AND PRACTICE: being Sermons preached on various occasions. *Crown 8vo. 5s.*

SPECULUM SACERDOTUM; or, the Divine Model of the Priestly Life. *Crown 8vo. 7s. 6d.*

THE FRUIT OF THE SPIRIT. Being Ten Addresses bearing on the Spiritual Life. *Crown 8vo. 2s. net.*

THE MAN OF GOD. *Small 8vo. 1s. 6d.*

THE PRAYER BOOK: Its Voice and Teaching. *Crown 8vo. 2s. net.*

Newman.—Works by JOHN HENRY NEWMAN, B.D., sometime Vicar of St. Mary's, Oxford.

LETTERS AND CORRESPONDENCE OF JOHN HENRY NEWMAN DURING HIS LIFE IN THE ENGLISH CHURCH. With a brief Autobiography. Edited, at Cardinal Newman's request, by ANNE MOZLEY. 2 vols. *Crown 8vo. 7s.*

PAROCHIAL AND PLAIN SERMONS. *Eight Vols. Crown 8vo. 3s. 6d. each.*

SELECTION, ADAPTED TO THE SEASONS OF THE ECCLESIASTICAL YEAR, from the 'Parochial and Plain Sermons.' *Crown 8vo. 3s. 6d.*

FIFTEEN SERMONS PREACHED BEFORE THE UNIVERSITY OF OXFORD. *Crown 8vo. 3s. 6d.*

SERMONS BEARING UPON SUBJECTS OF THE DAY. *Crown 8vo. 3s. 6d.*

LECTURES ON THE DOCTRINE OF JUSTIFICATION. *Crown 8vo. 3s. 6d.*

* * A Complete List of Cardinal Newman's Works can be had on Application.

Osborne.—Works by EDWARD OSBORNE, Mission Priest of the Society of St. John the Evangelist, Cowley, Oxford.

THE CHILDREN'S SAVIOUR. Instructions to Children on the Life of Our Lord and Saviour Jesus Christ. *Illustrated.* 16mo. 2s. net.

THE SAVIOUR KING. Instructions to Children on Old Testament Types and Illustrations of the Life of Christ. *Illustrated.* 16mo. 2s. net.

THE CHILDREN'S FAITH. Instructions to Children on the Apostles' Creed. *Illustrated.* 16mo. 2s. net.

Ottley.—ASPECTS OF THE OLD TESTAMENT: being the Bampton Lectures for 1897. By ROBERT LAWRENCE OTTLEY, M.A., Vicar of Winterbourne Bassett, Wilts; sometime Principal of the Pusey House. 8vo. 7s. 6d.

Oxford (The) Library of Practical Theology.—Edited by the Rev. W. C. E. NEWBOLT, M.A., Canon and Chancellor of St. Paul's, and the Rev. DARWELL STONE, M.A., Principal of the Missionary College, Dorchester. Crown 8vo. 5s. each.

RELIGION. By the Rev. W. C. E. NEWBOLT, M.A., Canon and Chancellor of St. Paul's. [Ready.]

HOLY BAPTISM. By the Rev. DARWELL STONE, M.A., Principal of the Missionary College, Dorchester. [Ready.]

CONFIRMATION. By the Right Rev. A. C. A. HALL, D.D., Bishop of Vermont. [Ready.]

THE HISTORY OF THE BOOK OF COMMON PRAYER. By the Rev. LEIGHTON PULLAN, M.A., Fellow of St. John Baptist's Oxford. [Ready.]

HOLY MATRIMONY. By the Rev. W. J. KNOX LITTLE, M.A., Canon of Worcester. [Ready.]

THE INCARNATION. By the Rev. H. V. S. ECK, M.A., St. Andrew's, Bethnal Green. [Ready.]

FOREIGN MISSIONS. By the Right Rev. E. T. CHURTON, D.D., formerly Bishop of Nassau. [Ready.]

PRAYER. By the Rev. ARTHUR JOHN WORLLEDGE, M.A., Canon and Chancellor of Truro. [Ready.]

THE CHRISTIAN TRADITION. By the Rev. LEIGHTON PULLAN, M.A., Fellow of St. John's College, Oxford. [In the press.]

SUNDAY. By the Rev. W. B. TREVELYAN, M.A., Vicar of St. Matthew's, Westminster. [In preparation.]

THE BIBLE. By the Rev. DARWELL STONE, M.A., Joint Editor of the Series. [In preparation.]

THE CREEDS. By the Rev. A. G. MORTIMER, D.D., Rector of St. Mark's, Philadelphia. [In preparation.]

THE CHURCH CATECHISM THE CHRISTIAN'S MANUAL. By the Rev. W. C. E. NEWBOLT, M.A., Joint Editor of the Series. [In preparation.]

[continued.]

Oxford (The) Library of Practical Theology.—*continued.*

RELIGIOUS CEREMONIAL. By the Rev. WALTER HOWARD FRERE, M.A., Superior of the Community of the Resurrection, Examining Chaplain to the Bishop of Rochester. [*In preparation.*]

HOLY ORDERS. By the Rev. A. R. WHITHAM, M.A., Principal of Culham College, Abingdon. [*In preparation.*]

VISITATION OF THE SICK. By the Rev. E. F. RUSSELL, M.A., St. Alban's, Holborn. [*In preparation.*]

CHURCH WORK. By the Rev. BERNARD REYNOLDS, M.A., Prebendary of St. Paul's. [*In preparation.*]

DEVOTIONAL BOOKS. By the Rev. CHARLES BODINGTON, Canon and Treasurer of Lichfield. [*In preparation.*]

Paget.—Works by FRANCIS PAGET, D.D., Lord Bishop of Oxford.

CHRIST THE WAY: Four Addresses given at a Meeting of Schoolmasters and others at Haileybury. *Crown 8vo. 1s. 6d. net.*

STUDIES IN THE CHRISTIAN CHARACTER: Sermons. With an Introductory Essay. *Crown 8vo. 4s. net.*

THE SPIRIT OF DISCIPLINE: Sermons. *Crown 8vo. 4s. net.*

FACULTIES AND DIFFICULTIES FOR BELIEF AND DISBELIEF. *Crown 8vo. 4s. net.*

THE HALLOWING OF WORK. Addresses given at Eton, January 16-18, 1888. *Small 8vo. 2s.*

THE REDEMPTION OF WAR: Sermons. *Crown 8vo. 2s. net.*

Passmore.—Works by the Rev. T. H. PASSMORE, M.A.

THE THINGS BEYOND THE TOMB IN A CATHOLIC LIGHT. *Crown 8vo. 2s. 6d. net.*

LEISURABLE STUDIES. *Crown 8vo. 4s. net.* [*Ready.*]

CONTENTS.—The 'Religious Woman'—Preachments—Silly Ritual—The Tyranny of the Word—The Lectern—The Functions of Ceremonial—Homo Creator—Concerning the Pun—Proverbia.

Percival.—THE INVOCATION OF SAINTS. Treated Theologically and Historically. By HENRY R. PERCIVAL, M.A., D.D. *Crown 8vo. 5s.***Pocket Manual of Prayers for the Hours, Etc.** With the Collects from the Prayer Book. *Royal 32mo. 1s.***Powell.**—CHORALIA: a Handy-Book for Parochial Precentors and Choirmasters. By the Rev. JAMES BADEN POWELL, M.A., Precentor of St. Paul's, Knightsbridge. *Crown 8vo. 4s. 6d. net.***Practical Reflections.** By a CLERGYMAN. With Preface by H. P. LIDDON, D.D., D.C.L., and the LORD BISHOP OF LINCOLN. *Crown 8vo.*

THE BOOK OF GENESIS. 4s. 6d.

THE PSALMS. 5s.

ISAIAH. 4s. 6d.

THE MINOR PROPHETS. 4s. 6d.

THE HOLY GOSPELS. 4s. 6d.

ACTS TO REVELATION. 6s.

Preparatio ; or, Notes of Preparation for Holy Communion, founded on the Collect, Epistle, and Gospel for Every Sunday in the Year. With Preface by the Rev. GEORGE CONGREVE, S.S.J.E. *Crown 8vo. 6s. net.*

Priest's Prayer Book (The). Containing Private Prayers and Intercessions ; Occasional, School, and Parochial Offices ; Offices for the Visitation of the Sick, with Notes, Readings, Collects, Hymns, Litanies, etc. With a brief Pontifical. By the late Rev. R. F. LITTLEDALE, LL.D., D.C.L., and Rev. J. EDWARD VAUX, M.A., F.S.A. *Post 8vo. 6s. 6d.*

Pullan.—Works by the Rev. LEIGHTON PULLAN, M.A., Fellow of St. John Baptist's College.

LECTURES ON RELIGION. *Crown 8vo. 6s.*

THE HISTORY OF THE BOOK OF COMMON PRAYER. *Crown 8vo. 5s.* (The Oxford Library of Practical Theology.)

Puller.—THE PRIMITIVE SAINTS AND THE SEE OF ROME. By F. W. PULLER, of the Society of St. John the Evangelist, Cowley. With an Introduction by EDWARD, LORD BISHOP OF LINCOLN. Third Edition, Revised and Enlarged. *8vo. 16s. net.*

Pusey.—Works by the Rev. E. B. PUSEY, D.D.

PRIVATE PRAYERS. With Preface by H. P. LIDDON, D.D., late Chancellor and Canon of St. Paul's. *Royal 32mo. 1s.*

SPIRITUAL LETTERS OF EDWARD BOUVERIE PUSEY, D.D. Edited and prepared for publication by the Rev. J. O. JOHNSTON, M.A., Principal of the Theological College, Cuddesdon ; and the Rev. W. C. E. NEWBOLT, M.A., Canon and Chancellor of St. Paul's. New and cheaper Edition. With Index. *Crown 8vo. 5s. net.*

Pusey.—THE STORY OF THE LIFE OF DR. PUSEY. By the Author of 'Charles Lowder.' With Frontispiece. *Crown 8vo. 7s. 6d. net.*

Randolph.—Works by B. W. RANDOLPH, D.D., Principal of the Theological College and Hon. Canon of Ely.

THE EXAMPLE OF THE PASSION : being Addresses given in St. Paul's Cathedral at the Mid-Day Service on Monday, Tuesday, Wednesday, and Thursday in Holy Week, and at the Three Hours' Service on Good Friday, 1897. *Small 8vo. 2s. net.*

MEDITATIONS ON THE OLD TESTAMENT for Every Day in the Year. *Crown 8vo. 6s.*

THE THRESHOLD OF THE SANCTUARY : being Short Chapters on the Inner Preparation for the Priesthood. *Crown 8vo. 3s. 6d.*

Bede.—THE COMMUNION OF SAINTS: A Lost Link in the Chain of the Church's Creed. By WYLLYS REDE, D.D., Rector of the Church of the Incarnation, and Canon of the Cathedral, Atlanta, Georgia. With a Preface by LORD HALIFAX. *Crown 8vo. 3s. 6d.*

RIVINGTON'S DEVOTIONAL SERIES.

16mo, Red Borders and gilt edges. Each 2s. net.

BICKERSTETH'S YESTERDAY, TO-DAY, AND FOR EVER. *Gilt edges.*
CHILCOT'S TREATISE ON EVIL THOUGHTS. *Red edges.*
THE CHRISTIAN YEAR. *Gilt edges.*
HERBERT'S POEMS AND PROVERBS. *Gilt edges.*
KEMPIS' OF THE IMITATION OF CHRIST. *Gilt edges.*
LEAR'S (H. L. SIDNEY) FOR DAYS AND YEARS. *Gilt edges.*
LYRA APOSTOLICA. POEMS BY J. W. BOWDEN, R. H. FROUDE, J. KEBLE, J. H. NEWMAN, R. I. WILBERFORCE, AND I. WILLIAMS; and a Preface by CARDINAL NEWMAN. *Gilt edges.*
FRANCIS DE SALES' (ST.) THE DEVOUT LIFE. *Gilt edges.*

WILSON'S THE LORD'S SUPPER. *Red edges.*
*TAYLOR'S (JEREMY) HOLY LIVING. *Red edges.*
* ——— HOLY DYING. *Red edges.*
SCUDAMORE'S STEPS TO THE ALTAR. *Gilt edges.*
LYRA GERMANICA: HYMNS FOR THE SUNDAYS AND CHIEF FESTIVALS OF THE CHRISTIAN YEAR. *First Series. Gilt edges.*
LAW'S TREATISE ON CHRISTIAN PERFECTION. Edited by L. H. M. SOULSBY. *Gilt edges.*
CHRIST AND HIS CROSS: SELECTIONS FROM SAMUEL RUTHERFORD'S LETTERS. Edited by L. H. M. SOULSBY. *Gilt edges.*

** These two in one Volume. 5s.*

18mo, without Red Borders. Each 1s. net.

BICKERSTETH'S YESTERDAY, TO-DAY, AND FOR EVER.
THE CHRISTIAN YEAR.
KEMPIS' OF THE IMITATION OF CHRIST.
HERBERT'S POEMS AND PROVERBS.

SCUDAMORE'S STEPS TO THE ALTAR.
WILSON'S THE LORD'S SUPPER.
FRANCIS DE SALES' (ST.) THE DEVOUT LIFE.
*TAYLOR'S (JEREMY) HOLY LIVING.
* ——— HOLY DYING.

** These two in one Volume. 2s. 6d.*

Robbins.—AN ESSAY TOWARD FAITH. By WILFORD L. ROBBINS, D.D., Dean of the Cathedral of All Saints', Albany, U.S. *Small 8vo. 3s. net.*

Robinson.—STUDIES IN THE CHARACTER OF CHRIST. By the Rev. C. H. ROBINSON, M.A., Canon Missioner of Ripon; Reader in Hausa in the University of Cambridge. *Crown 8vo. 3s. 6d.*

Romanes.—THOUGHTS ON THE COLLECTS FOR THE TRINITY SEASON. By ETHEL ROMANES, Author of 'The Life and Letters of George John Romanes.' With a Preface by the Right Rev. the LORD BISHOP OF LONDON. *18mo. 2s. 6d.; gilt edges. 3s. 6d.*

Sanday.—Works by W. SANDAY, D.D., LL.D., Lady Margaret Professor of Divinity and Canon of Christ Church, Oxford.

DIFFERENT CONCEPTIONS OF PRIESTHOOD AND SACRIFICE: a Report of a Conference held at Oxford, December 13 and 14, 1899. Edited by W. SANDAY, D.D. 8vo. 7s. 6d.

THE CONCEPTION OF PRIESTHOOD IN THE EARLY CHURCH AND IN THE CHURCH OF ENGLAND: Four Sermons. Crown 8vo. 3s. 6d.

INSPIRATION: Eight Lectures on the Early History and Origin of the Doctrine of Biblical Inspiration. Being the Bampton Lectures for 1893. 8vo. 7s. 6d.

Sanders.—FÉNELON: HIS FRIENDS AND HIS ENEMIES, 1651-1715. By E. K. SANDERS. With Portrait. 8vo. 10s. 6d. net.

Scudamore.—STEPS TO THE ALTAR: a Manual of Devotion for the Blessed Eucharist. By the Rev. W. E. SCUDAMORE, M.A. Royal 32mo. 1s.

On toned paper, and rubricated, 2s.: The same, with Collects, Epistles, and Gospels, 2s. 6d.; 18mo, 1s. net; Demy 18mo, cloth, large type, 1s. 3d.; 16mo, with red borders, 2s. net; Imperial 32mo, limp cloth, 6d.

Simpson.—Works by the Rev. W. J. SPARROW SIMPSON, M.A., Vicar of St. Mark's, Regent's Park.

THE CHURCH AND THE BIBLE. Crown 8vo. 3s. 6d.

THE CLAIMS OF JESUS CHRIST: Lent Lectures. Crown 8vo. 3s.

Skrine.—PASTOR AGNORUM: a Schoolmaster's Afterthoughts. By JOHN HUNTLEY SKRINE, Warden of Glenalmond, Author of 'A Memory of Edward Thring, etc. Crown 8vo. 5s. net.

Songs, The, of Degrees; or, Gradual Psalms. Interleaved with Notes from Neale and Littledale's Commentary on the Psalms. By A. B. B. Crown 8vo. 1s. net.

Soulsby.—SUGGESTIONS ON PRAYER. By LUCY H. M. SOULSBY. 18mo. 1s. net.

Stone.—Works by the Rev. DARWELL STONE, M.A., Principal of Dorchester Missionary College.

OUTLINES OF MEDITATIONS FOR USE IN RETREAT. Crown 8vo. 2s. 6d. net.

CHRIST AND HUMAN LIFE: Lectures delivered in St. Paul's Cathedral in January 1901; together with a Sermon on 'The Fatherhood of God.' Crown 8vo. 2s. 6d. net.

OUTLINES OF CHRISTIAN DOGMA. Crown 8vo. 7s. 6d.

HOLY BAPTISM. Crown 8vo. 5s. (The Oxford Library of Practical Theology.)

Strange.—INSTRUCTIONS ON THE REVELATION OF ST. JOHN THE DIVINE: Being an attempt to make this book more intelligible to the ordinary reader and so to encourage the study of it. By Rev. CRESSWELL STRANGE, M.A., Vicar of Edgbaston, and Honorary Canon of Worcester. *Crown 8vo. 6s.*

Strong.—CHRISTIAN ETHICS: being the Bampton Lectures for 1895. By THOMAS B. STRONG, D.D., Dean of Christ Church, Oxford. *8vo. 7s. 6d.*

Stubbs.—ORDINATION ADDRESSES. By the Right Rev. W. STUBBS, D.D., late Lord Bishop of Oxford. Edited by the Rev. E. E. HOLMES, formerly Domestic Chaplain to the Bishop; Hon. Canon of Christ Church, Oxford. With Photogravure Portrait *Crown 8vo. 6s. net.*

Tee.—THE SANCTUARY OF SUFFERING. By ELEANOR TEE, Author of 'This Everyday Life,' etc. With a Preface by the Rev. J. P. F. DAVIDSON, M.A., late Vicar of St. Matthias', Earl's Court. *Crown 8vo. 7s. 6d.*

Waggett.—THE AGE OF DECISION. By P. N. WAGGETT, M.A., of the Society of St. John the Evangelist, Cowley St. John, Oxford. *Crown 8vo. 2s. 6d. net.*

Williams.—Works by the Rev. ISAAC WILLIAMS, B.D.

A DEVOTIONAL COMMENTARY ON THE GOSPEL NARRATIVE. *Eight Vols. Crown 8vo. 5s. each.*

THOUGHTS ON THE STUDY OF THE	OUR LORD'S MINISTRY (Second Year).
HOLY GOSPELS.	OUR LORD'S MINISTRY (Third Year).
A HARMONY OF THE FOUR	THE HOLY WEEK.
EVANGELISTS.	OUR LORD'S PASSION.
OUR LORD'S NATIVITY.	OUR LORD'S RESURRECTION.

FEMALE CHARACTERS OF HOLY SCRIPTURE. A Series of Sermons. *Crown 8vo. 5s.*

THE CHARACTERS OF THE OLD TESTAMENT. *Crown 8vo. 5s.*

THE APOCALYPSE. With Notes and Reflections. *Crown 8vo. 5s.*

SERMONS ON THE EPISTLES AND GOSPELS FOR THE SUNDAYS AND HOLY DAYS. *Two Vols. Crown 8vo. 5s. each.*

PLAIN SERMONS ON CATECHISM. *Two Vols. Cr. 8vo. 5s. each.*

Wilson.—THOUGHTS ON CONFIRMATION. By Rev. R. J. WILSON, D.D., late Warden of Keble College. *16mo. 1s. 6d.*

Wirgman.—Works by A. THEODORE WIRGMAN, D.D., D.C.L., Canon of Grahamstown, and Vice-Provost of St. Mary's Collegiate Church, Port Elizabeth, South Africa.

THE DOCTRINE OF CONFIRMATION. *Crown 8vo. 7s. 6d.*

THE CONSTITUTIONAL AUTHORITY OF BISHOPS IN THE CATHOLIC CHURCH. *Crown 8vo. 6s.*

Wordsworth.—Works by CHRISTOPHER WORDSWORTH, D.D., sometime Bishop of Lincoln.

THE HOLY BIBLE (the Old Testament). With Notes, Introductions, and Index. *Imperial 8vo.*

Vol. I. THE PENTATEUCH. 25s. Vol. II. JOSHUA TO SAMUEL. 15s. Vol. III. KINGS to ESTHER. 15s. Vol. IV. JOB TO SONG OF SOLOMON. 25s. Vol. V. ISAIAH TO EZEKIEL. 25s. Vol. VI. DANIEL, MINOR PROPHETS, and Index. 15s.

Also supplied in 13 Parts. Sold separately.

THE NEW TESTAMENT, in the Original Greek. With Notes, Introductions, and Indices. *Imperial 8vo.*

Vol. I. GOSPELS AND ACTS OF THE APOSTLES. 23s. Vol. II. EPISTLES, APOCALYPSE, and Indices. 37s.

Also supplied in 4 Parts. Sold separately.

A CHURCH HISTORY TO A.D. 451. *Four Vols. Crown 8vo.*

Vol. I. TO THE COUNCIL OF NICÆA, A.D. 325. 8s. 6d. Vol. II. FROM THE COUNCIL OF NICÆA TO THAT OF CONSTANTINOPLE. 6s. Vol. III. CONTINUATION. 6s. Vol. IV. CONCLUSION, TO THE COUNCIL OF CHALCEDON, A.D. 451. 6s.

THEOPHILUS ANGLICANUS: a Manual of Instruction on the Church and the Anglican Branch of it. 12mo. 2s. 6d.

ELEMENTS OF INSTRUCTION ON THE CHURCH. 16mo. 1s. cloth. 6d. sewed.

THE HOLY YEAR: Original Hymns. 16mo. 2s. 6d. and 1s. *Limp, 6d.*

„ „ With Music. Edited by W. H. MONK. *Square 8vo. 4s. 6d.*

ON THE INTERMEDIATE STATE OF THE SOUL AFTER DEATH. 32mo. 1s.

Wordsworth.—Works by JOHN WORDSWORTH, D.D., Lord Bishop of Salisbury.

THE MINISTRY OF GRACE: Studies in Early Church History, with reference to Present Problems. 8vo. 12s. 6d. *net.*

THE HOLY COMMUNION: Four Visitation Addresses. 1891. *Crown 8vo. 3s. 6d.*

THE ONE RELIGION: Truth, Holiness, and Peace desired by the Nations, and revealed by Jesus Christ. Eight Lectures delivered before the University of Oxford in 1881. *Crown 8vo. 7s. 6d.*

UNIVERSITY SERMONS ON GOSPEL SUBJECTS. *Sm. 8vo. 2s. 6d.*

PRAYERS FOR USE IN COLLEGE. 16mo. 1s.

10,000/4/02.

Printed by T. and A. CONSTABLE, (late) Printers to Her Majesty
at the Edinburgh University Press.

100613

232Q

Robinson, Charles H. R561h

Human nature a revelation o

of the divine

232Q

R561h

0

100613

